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TALES OF THE GENII:

REVISED, PURIFIED, AND IN PART RE-MODELLED.

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Second Edition.

EDITED BY R. WHATELY, D.D.,

ARCHBISHOP OF DUBLIN.

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PREFACE

TO THE FIRST EDITION.

'THE king,' it has been said, 'who proposed a reward to him who should invent a new pleasure, would have deserved well of the world, if he had stipulated that it should be innocent.' In concurrence with this opinion, I have not thought it a useless object to purify and render fit for general use some of the stories written by the late Mr. Ridley, and published many years back under the name of 'Tales of the Genii.' These beautiful fictions have been purified, and in many parts re-written, so that in their present form an admirable moral,—a religious moral, if I may use the expression,—is developed.

The delight which young people of all ages feel in works of fiction, is, of course, a source of unmixed regret to those (and there are such) who consider the exercise of the imagination as purely productive of evil. And such persons, of course, studiously set themselves to repress it in those whom Providence has placed under their care.

But as no one faculty appears to have been implanted in us for the purpose of being eradicated, it is a subject of fair, and certainly not of useless inquiry, how far we are permitted to repress, or rather whether we are not bound to cultivate in early life, the imagination, and to supply it with wholesome food.

That the exercise of this faculty was intended to convey gratification as well as benefit, and was in consequence *designedly* provided with suitable food, we can scarcely doubt. We find it recorded that in the Garden of Eden God 'made to grow not only 'every tree that was good for food,' but 'that was *pleasant*' also '*to the sight*,' and then He pronounced it good, and put man into it 'to trim it and to dress it.'

In truth we can scarcely look around us without remarking the express provision made for the enjoyment of this faculty in every form of nature, and noticing how few purely unpleasurable forms exist. I am not aware of one indeed (unless it be that produced by the absence of light) which is not connected with pleasurable ideas; and darkness itself—the darkness of a serene night—in disclosing to us the heavenly bodies, feeds our imagination with the noblest and most delightful objects.

But admitting it as true that the imagination was given for our enjoyment, and is supplied with adequate objects, may we not (it has been said) safely leave it to these spontaneous sources of gratification, and rather occupy ourselves with repressing its growth, than seek to stimulate it with artificial means? To which I would reply, that in the first place it is not so much the excess of the imaginative faculty, as its wrong direction, that we have to dread; that in the second place, if we *could* repress this faculty, it would be at the expense of others; since it is a powerful agent in the acquisition of every branch of knowledge, moral as well as intellectual; and that though it has spontaneous sources of usefulness and enjoyment, yet it cannot safely be left to these in early life, since, like every other faculty, it may be exercised and pleasurably exercised on *evil* as well as on good objects; and consequently that it rests with us to make it the medium of improvement as well as of enjoyment, or to leave it to run wild among low and unworthy objects.

Since then it is by works of fiction that the youthful imagination is the most easily, and also the most pleasantly excited, it is to these that our attention should be very much directed in our attempts to benefit the rising generation.

As a vehicle of instruction, even without an obtrusive or formal moral, fiction may be made useful; because *moral judgment* is *exercised* whenever either a real or a *probable* case of conduct is placed before the mind; and fiction, when made probable, thus multiplies and varies indefinitely the examples, of which real narratives and real life afford a limited supply.

We have the highest authority indeed for such a use of fiction. He who best knew how to make his way to the understandings and hearts of men, adopted this mode of conveying instruction to his hearers.

But admitting fiction as a vehicle, and a legitimate and useful vehicle of instruction, do not the advantages alluded to, apply to such tales alone as profess to imitate *real life* without the introduction of (what is called) *machinery?*

By no means: for moral action may be exhibited, and consequently moral judgment exercised and principles inculcated, even though the events *themselves* be impossible. For in fact, most of the events and situations of *real history*, are to *most part of the readers of them* morally *impossible.* It is morally impossible for most private persons to become kings; yet the example of kings may be made useful. So also the example of men

to women, and *vice versâ*. What difference then is made by the introduction of the supernatural, which is *equally impossible to all?*

But is not the *interest* (and consequently both the pleasure and instruction thence derived) so much the less, when the events are supernatural, and consequently what could never happen, not merely to us, but at all?

Experience confirms the decision, that impossibilities may be made to appear *probable*, and to give more pleasure than possibilities which appear *improbable*. It is easy to admit a certain *hypothesis;* and then to go on with a tale on that supposition; for example, *if* there were fairies or genii of such and such powers, men would be likely to do so and so: and then all is well. On the other hand, if you abstain from the supernatural, but make a savage, or a young lady, act as would be very *unlikely* for *them*, though *possible*, and (for a civilised man, or for a woman of experience) very likely, this revolts us as unnatural, and therefore spoils the utility of the fiction.

A tale is in fact not the more or the less probable for having *much*, or *little*, or *no* machinery. All turns, first, on letting it be understood in the outset *what* the hypothesis is; and secondly, on keeping strictly to it. Neither

man, nor fairy, nor genie, must go beyond his tether.

Tales have been censured as void of interest from having supernatural agency introduced at all, and also from having too much. Now though the censure is, in many instances, right, the ground of it is wrong. It is the supernatural agency's being introduced *unexpectedly* that destroys the interest; because we do not see each event arise out of the preceding, but a magician comes in to *cut the knot*. The fault then is, not in its being out of the *real course of nature*, but out of the *calculation* and rules of the tale before us; like the introducing of *dice* at *chess*. And this rule holds equally in tales which have in them nothing supernatural, *e.g.* releasing a captive hero by an earthquake that splits the walls of his prison; or destroying his enemies by lightning.

The supernatural then *may* be made *probable;* and is peculiarly amusing to the young. Perhaps too as being further removed from reality, it is the *less* liable to confuse their notions of actual life: which is the danger of fiction in general, and particularly of many of the modern tales. They present an unfaithful picture of the world which they profess to be closely imitating, and

the false moral they often involve, is thus the less easily detected.

The following extract from an article in the *Quarterly Review* (1821) is much to the present purpose:—

'When all the characters and events are very far removed from what we see around us,—when, perhaps, even supernatural agents are introduced, the reader may indulge, indeed, in occasional day-dreams, but will be so little reminded of what he has been reading, by anything that occurs in actual life, that though he may perhaps feel some disrelish for the tameness of the scene before him, compared with the fairy-land he has been visiting, yet, at least, his judgment will not be depraved, nor his expectations misled; he will not apprehend a meeting with Algerine banditti on English shores, nor regard the old woman who shows him about an antique country-seat, as either an enchantress, or the keeper of an imprisoned damsel. But it is otherwise with those fictions which differ from common life in little or nothing but the improbability of the occurrences: the reader is insensibly led to calculate upon some of those lucky incidents and opportune coincidences, of which he has been so much accustomed to read, and which, it is undeniable, *may*

take place in real life; and to feel a sort of confidence, that however romantic his conduct may be, and in whatever difficulties it may involve him, all will be sure to come right at last, as is invariably the case with the hero of a novel.

'On the other hand, so far as these pernicious effects fail to be produced, so far does the example lose its influence, and the exercise of poetical justice is rendered vain. The reward of virtuous conduct being brought about by fortunate accidents, he who abstains (taught, perhaps, by bitter disappointments) from reckoning on such accidents, wants that encouragement to virtue, which alone has been held out to him. 'If I were *a man in a novel*,' we remember to have heard an ingenious friend observe, 'I should certainly act so and so, because I should be sure of being no loser by the most heroic self-devotion, and of ultimately succeeding in the most daring enterprises.'

'Perhaps, indeed, the supernatural fable is of the two not only the less mischievous in its moral effects, but also the more correct kind of composition in point of taste. The author lays down a kind of hypothesis of the existence of ghosts, witches, or fairies, and professes to de-

scribe what would take place under that hypothesis. The novelist, on the contrary, makes no demand of extraordinary machinery, but professes to describe what may actually take place, according to the existing laws of human affairs. If he therefore present us with a series of events quite unlike any which ever do take place, we have reason to complain that he has not made good his professions.'

That the trials and triumphs of virtue may be clearly and advantageously exhibited in connexion with that machinery so captivating to the youthful mind, the tales before us beautifully evince.

But there is another and most important requisite in fiction—not only should the lessons unfolded be virtuous in their *tendency*, but pure in the ideas brought by them before the mind. I consider this of *vital importance*. The best moral becomes highly injurious when associated in a tale with what is bad. To poison the channels by which pleasure and improvement are conveyed to the youthful mind, seems indeed a work suitable to the Evil One. Yet how entirely was this last requisite—which is essential to instructive fiction, viz. purity—neglected in the age happily past, by professed moral writers.

Making the largest allowances for grossness of taste, it is unaccountable.

This poisonous taint infected the tales before us, injured them in the view of every person of pure taste, and excluded, or should have excluded, them altogether from the juvenile library. The evil appeared at first sight difficult to remedy; but it is hoped that the *purification* has been accomplished, without injury in most instances, to the interest of the tale, and in some perhaps with improvement in point of unity and general interest.

ADVERTISEMENT

TO THE SECOND EDITION.

THE selection of these Tales, and the needful purification of them, are the work of an author (now deceased) well-known to the public by several valuable publications, chiefly for the amusement and instruction of the young.

The present edition has been carefully revised; but no considerable alteration has been made, beyond the correction of some verbal inaccuracies which had crept in.

Palace, Dublin,
1860.

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THE

TALES OF THE GENII.

INTRODUCTION.

PATNA and COULOR, the children of Giualar, the Iman of Terki, were the pride of their parents, and the wonder of the inhabitants of Mazanderan. Their aged father took them daily into a grove of oranges and citrons which surrounded a fountain in his garden, and seating them under the shadow of those fragrant trees, beside the pure basin, after he had first dipped them in its waters to wash away the bad impressions of the world, he thus began his instructive lesson:—

'Hearken, ye tender branches, to your parent stock: bend to the lessons of instruction, and imbibe the maxims of age and experience! As the pismire creeps not to its labour till led by its elders; as the young eagle soars not to the sun but under the shadow of its mother's wing; so neither doth the child of mortality spring forth to action, unless the parent hand point out its destined labour.

'But no labour shall the hand of Giualar appoint unto Patna and Coulor, except the worship of Alla, the first of Beings, and of Mahomet, the great prophet of the faithful.

'Base are the desires of the flesh, and mean the pursuits of the sons of earth! they stretch out

their sinews like the patient mule; they persevere in their chase after trifles, as the camel in the desert. As the leopard springs on his prey, so doth man rejoice over his riches, and bask in the sun of slothfulness like the lion's cub.

'On the stream of life float the bodies of the careless and intemperate, as the carcasses of the dead on the waves of the Tigris.

'The vultures of the sky destroy the carcass, and man is devoured by the sins of his flesh.

'Retire from men, my children, like the pelican in the wilderness, and fly with the wild ass's colt into the deserts of peace.'

As Giualar uttered these words, he perceived an unusual fragrance issue from a large citron-tree, which was planted opposite the tender parent and his attentive children, which in a moment dropping its leaves, the trunk swelled into human proportion, and discovered to their view a bright female form.

'Giualar,' said the Genius, 'I approve your care, and am pleased to see your little progeny thus instructed from the mouth of their parent. A father is blessed in the wisdom of his children, and the tongue of a fool shall pierce the heart of his mother. But why is Giualar so careful to prevent his offspring from entering into life? Alla has made them the children of the world, and their labour is a debt which they must not refuse their fellow-citizens. To drive them into the desert would be indeed to make them the companions of savages and brutes, but the wise purposes of Alla must not be prevented. No man is master of himself, but the public is lord over him; and to endeavour to defeat the purposes of Heaven is madness and folly. Rightly does Giualar caution his children to avoid the follies and vices of life, but they must

be subject to temptations ere their worth be approved. Suffer me, therefore, good Iman, to carry your children where they shall hear the lessons of humanity from the lips of our immortal race, and where they shall learn, from the failings or virtues of others, to guide their steps aright through the valleys of life.'

Giualar was transported at the offer of the Genius, and, falling down before her, was about to offer her his prayers and praises: but she raising him up, 'O Iman,' said she, 'pay thy vows to Alla alone, and not to the beings which, however thy superiors, are yet the work of his hands. The moon is now between us and the eye of day; ere it surround the inhabitants of earth, Patna and Coulor shall return unto their parents; rejoice at the favour shown unto thy race, and rest in peace till a new moon bring them back into thy arms.' So saying, she embraced the young Patna and Coulor, and, leaping into the fountain, disappeared with her prize.

In a few moments the children of Giualar found themselves on a wide extended plain, which was terminated at one end by a noble palace. Moang, the Genius who led them, bade them observe that building. 'It is there,' said the kind female, 'that Patna and Coulor must learn to know good from evil, light from darkness. But one thing observe, my children, that silence be upon your lips; hear, and see, and learn, but offer not to mingle speech with the Genii of mankind.'

As soon as they arrived at the palace, Moang led her little charge into a spacious saloon, where, on twenty-eight thrones of gold, sat the good race of Genii, and beneath, on carpets covering the whole saloon, were numberless of the lower class of Genii, each with two or more of the faithful under

their charge, who were permitted to hear the instructive lessons of that useful race.

Iracagem, whose throne and canopy was more exalted than the rest, first began.

'O race of immortals,' said the silver-bearded sage, 'to whose care and protection the offspring of clay are committed, say, what hath been the success of your labours; what vices have you punished; what virtues rewarded; what false lights have you extinguished? Helpless race of mortals! but for our protection, how vain would be your toils, how endless your researches!—Say, virtuous companion,' said he to the Genius that was seated nearest him, 'let us hear what have been the effects of thy tutelary care?'

At these words, the Genius arose from his throne, and standing before it with a decent awe, thus began his pleasing adventure:

'At your command, O sage Iracagem, my voice shall not remain in silence: small as my abilities are in the preservation of the human race, yet have I endeavoured to act according to the precepts of our master Mahomet; and the success that has attended my labours may be in some measure known from the History of the Merchant Abudah.'

TALE I.

THE TALISMAN OF OROMANES; OR, THE HISTORY OF THE MERCHANT ABUDAH.

IN the centre of the quay of Bagdat, where the wealth of the whole earth is poured forth for the benefit of the faithful, lived the fortunate Abudah, possessed of the merchandize and riches of many various nations, caressed by the mighty, and blessed by the indigent; daily providing for thousands by his munificence, and winning daily the hearts of thousands by his charity and generosity. But however magnificently or royally the days of Abudah might be spent, his nights were the nights of disturbance and affliction. His wife, who was fairer than the fairest beauties of Circassia; his children, who were lovelier than the offspring of the Fairies; and his riches, which were greater than the desires of man could consume; were unavailing to drive from his imagination the terrors of the night: for no sooner was the merchant retired within the walls of his chamber, than a little box, which no art might remove from its place, advanced without help into the centre of the chamber, and, opening, discovered to his sight the form of a diminutive old hag, who, with crutches, hopped forward to Abudah, and every night addressed him in the following terms:—'O Abudah, to whom Mahomet hath given such a profusion of blessings, why delayest thou to search out the talisman of Oromanes? the which, whoever possesseth, shall

know neither uneasiness nor discontent; neither may he be assaulted by the tricks of fortune, or the power of man. Till you are possessed of that valuable treasure, O Abudah, my presence shall nightly remind you of your idleness, and my chest remain for ever in the chambers of your repose.'

Having thus said, the hag retired into her box, shaking her crutches, and, with an hideous yell, closed herself in, and left the unfortunate Merchant on a bed of doubt and anxiety for the rest of the night.

This unwelcome visitant still repeating her threats, rendered the life of Abudah most miserable and fatiguing: neither durst he tell his grievance, lest the strangeness of the adventure should rather move the laughter than the compassion of his friends. At length, however, wearied out with the strange and importunate demands of this nightly hag, he ventured to open his mind; and, in the midst of his friends, asked publicly, as he was feasting in his saloon, who could give any account of the talisman of Oromanes, or the place where it was preserved? To this question his friends could return him no satisfactory answer; they had all indeed heard of its virtues, but despaired of finding it; so that Abudah was forced to return again to the upbraiding of his nocturnal hag, and knew not what course to steer in pursuit of the appointed treasure.

The next day he caused it to be cried publicly in the streets of Bagdat, 'that Abudah the Merchant would give much riches to the man who could inform him where the talisman of Oromanes was lodged.' This declaration was made for many days successively; but no one appeared to satisfy the inquiries of the impatient Abudah.

After many days, a poor traveller, who had been

spoiled of his goods by the Arabians, passing through Bagdat, heard the publication, and immediately offered to go before Abudah, and make known the place where the talisman of Oromanes was preserved. The friends of the wealthy Merchant joyfully carried the poor traveller to the palace of Abudah, and with great tumult introduced him to the Merchant, who was sitting on a low sofa, and seemed entirely indifferent to the music which played before him, the dessert of elegancies which was prepared for his food, and the caresses of his wife and children, who endeavoured, by their tenderness and affection, to divert the gloom that overshadowed him.

'Abudah,' cried his friends — lifting up their voices together — 'behold the discoverer of the talisman of Oromanes!'

At their voices, the afflicted Merchant looked up, like one awakened from a dream.

'This,' said his friends, presenting the poor traveller to him, 'this is the man who will engage to point out to you the talisman of Oromanes.'

The traveller was now about to begin his relation, when Abudah, having eyed him round, commanded the apartment to be cleared, that no one but himself might enjoy the discovery. His family and friends obediently departed; and the traveller, being left alone with the Merchant, thus began his tale:

'Your fortune and attendance, O wealthy citizen of Bagdat, allow of your search after the talisman of Oromanes; but to the poor and needy, to the outcasts of fortune, no such happiness is permitted: they may indeed wander and examine, but the talisman is for ever shut up from their search; for infinite are the expenses which attend the discovery, and large the rewards which must be given

to those who help the inquirer forward in his adventure after the sacred talisman. Myself, O Merchant, have slaved through life to obtain a sufficiency for that great end and purpose: but since the Prophet has repeatedly blasted my designs and reduced me to my original state of want, I must endeavour to wean my affections, and rest contented, though unblest.'

'But, my friend,' said Abudah, 'you neglect to inform me where I may find or purchase this heavenly talisman.'

'It is lodged,' replied the poor traveller, 'in the Valley of Bocchim: princes are its guardians, and it is treasured up amidst all the riches of the earth; you cannot obtain admittance there, unless you go loaded with every variety that is costly and expensive, which you must present to the Genii, who keep watch over this earthly paradise of riches; and if your present be not sufficiently costly, your labour is lost.'

'I have,' cried Abudah, rejoiced to hear the talisman might be obtained by riches, 'nine thousand acres of pasturage around the rivers of Bagdat; I have twelve thousand estates of fruits, and oils, and corn; I have twenty-two mines of the finest diamonds, and six hundred vessels which fish for, and produce me the most costly pearls; I have, moreover, eight hundred warehouses, and four hundred store-rooms filled with the most precious bales of silks and brocades; besides these, the fortunes of nine viziers, mortgaged for a hundred years, and all the beautiful slaves of Circassia, are at my disposal.'

'O happy, happy Abudah!' interrupted the poor traveller, 'thine and only thine, is it to purchase a passage into the Valley of Bocchim.'

'If so,' continued Abudah, overjoyed at the poor

traveller's exclamation, 'direct me instantly to the entrance of the Valley.'

'Alas, sir,' answered the traveller, 'it is in the Deserts of Arabia, seventeen days' journey hence: besides, your presents are not ready, nor your guard, lest the Arabs spoil you of your riches, and prevent your application at the entrance of the Valley of Bocchim: but if you will permit your servant to direct you in the choice of the presents, some of which will take much time in preparing, by the next spring you may set forward, and speedily find an issue to your journey.'

Abudah acquiesced in the arguments of the traveller; and having given orders that he should use as he pleased his immense riches, he gave himself entirely up to the meditation of the intended journey. The poor traveller, having sufficient powers, disposed of the riches of Abudah, to purchase the necessary presents; and hired five thousand archers to accompany the wealthy caravan of the Merchant into the Deserts.

The appointed time being arrived, and every thing prepared, Abudah took a tender leave of his wife and family, and began his journey with the poor traveller to the Valley of Bocchim.

THE MERCHANT ABUDAH'S ADVENTURE IN THE VALLEY OF BOCCHIM.

On the ninth day of the third month, ere the sun was risen on the mosques of Bagdat, was the sumptuous caravan drawn up in long order through the streets of that city, which Abudah beheld from his windows.

Five hundred archers, mounted on the fleetest

coursers, led the van; behind whom were twelve thousand oxen, thirty thousand sheep, and two hundred of the finest horses of Arabia. Next to these, came six hundred men armed with pole-axes and scimitars, with silken banners, displaying the blessings of pasturage, and the utility and conveniency of cattle for the service of man. After these were driven two hundred camels, laden with all manner of dried and preserved fruits; a thousand more with all sorts of grain; a thousand with the richest wines; and five hundred with the most pure oil; five hundred more with spices and perfumes; and behind these, a thousand armed husbandmen, singing the blessings of the earth, burning in censers the most costly perfumes, and bearing flaxen and silken banners, representing the Seasons and annual Labours of Husbandry. —These were of the first day's procession.

The second day's cavalcade began with five hundred miners armed with sledges and hammers, whom a large car followed, drawn by twenty strong oxen, having within it all the implements of iron; and above, in the upper part, a hero, who commanded the armed men in the whole procession. Then came five hundred artificers; and after them, a car drawn by twenty mules, with the implements of lead, and a curious artisan on the top of the car, singing the Uses of Metals. Behind these, came five hundred more artificers, with their different tools, and a car drawn by twenty horses, with cast figures, statues and implements of brass, and a cunning artificer on the top of the car. After these, followed a thousand artificers in silver, and a sumptuous car of solid silver, drawn by fifty unicorns, and laden with plate and silver coin; also a hundred camels behind, laden also with silver; and on the car sat the steward of Abudah.

At a small distance from these came forward a thousand men armed cap-à-pie, after the manner of Saracens; and behind these followed, on sumptuous mules, five hundred of the principal foreign merchants, richly habited with the emblems of Commerce curiously wrought in their garments, who were followed by an enormous car, drawn by four elephants, laden with golden emblems and devices, with great quantities of that precious metal: the car also was of beaten gold. Into this, taking leave of Abudah, ascended the poor traveller, arrayed in purple and gold, and pointing, with a gold rod, toward the Valley of Bocchim.—And these completed the second day's procession.

On the third day issued forth from the gates of Bagdat, the final procession of the caravan of the Merchant Abudah.—A thousand archers began the ceremony, preceded by a martial band of music, and bearing among their ranks fifty silken streamers interwoven with gold, and having the emblems of Abudah's family wrought in their centres. Next to these, came fifty carriages, laden with the richest silks and brocades, and two hundred men surrounded the carriages, arrayed in the different habits of two hundred nations; after whom came fifty negroes on dromedaries, bearing about their necks strings of the most costly pearls. After these, a thousand armed soldiers, after the European manner, who, at a small distance, were followed by a hundred mutes, behind whom came, in two hundred palanquins, as many beautiful slaves from Circassia, each guarded by four eunuchs, and clad in the richest robes.

The next in procession was the Merchant Abudah, drawn in a chariot of pearl, of the most curious workmanship, by ten milk-white steeds, whose trappings were of gold. As to the gar-

ments of the Merchant, nothing could be conceived more magnificent; but the splendour of the jewels that were interwoven with the clothing exceeded the most lavish description: on each side the chariot, a hundred musicians attended, and fifty slaves burning the choicest perfumes; various splendid banners waved around him, and two hundred friends behind, of the highest rank in the city of Bagdat, attended the illustrious and wealthy Abudah; after whom a thousand archers, and numberless camels, laden with all manner of provision, water, and wine, brought up the rear of this magnificent cavalcade.

On the thirteenth day, they halted in a plain, bounded on the side with lofty mountains, and, at the farther end, with a deep forest of cedars and palms. Here the poor traveller, descending with Abudah, walked forward toward the forest before them.

The traveller led Abudah into the forest through thickets, almost impervious, save the blind path which guided them forward. In this manner, they passed till the evening; when the traveller, entering a cave, disappeared from the wondering Abudah. The Merchant essayed to follow him, but looking into the cave, it seemed to have no bottom, therefore he was obliged to desist.

The sun was now sinking from the mountains, and the glowing skies seemed to tip the woods with their reddening light. Abudah, being fatigued, first sought out a tree, and climbing into it, resolved there to await the dawn of the morning; but the severe fatigues had so much exhausted him, that, although he had resolved to watch till the morning, yet sleep soon overpowered him, and made him forget either the wonders or the dangers that surrounded him.

Abudah, in the morning, when he awakened, was surprised at an unusual glitter about him; and looking more stedfastly, he found the tree on which he sat to be of pure gold, and the leaves of silver, with fruit like rubies hanging in clusters on the branches. Looking around, he also beheld the face of the country as though it had been changed: for on every side appeared the most glorious palaces that eye could conceive, glittering with gold, silver, and precious stones; so that the whole appeared more like a heavenly than an earthly situation.

Descending full of wonder from the tree, he found the ground he trod on to be gold dust, and the stones pearls; these were covered with flowers, which seemed formed of vegetable crystal, emeralds, and amethysts: trees and shrubs of silver and gold met his eye, growing almost visibly about him. At the farther end of the prospect he beheld a vast and expanded dome, which seemed to cover a whole plain, and rose to the clouds. This dome shone so brightly by the reflection of the costly materials of which it was composed, that he could hardly look toward it. However, as it seemed most to attract his attention, he advanced up to the door.

The dome, which was of entire gold, stood upon three hundred pillars of precious stones; one emerald formed the shaft of one pillar, one diamond the capital, and one ruby the pedestal: the intermediate spaces between the pillars were of crystal, one piece between each pillar: so that the inside of the dome was visible from all parts. The architrave was of solid pearl, inlaid with curious emblems, composed of festoons of amethysts, topazes, carbuncles, rubies, emeralds, sapphires, and the most sparkling diamonds.

Abudah, though the richest of mankind, was struck with astonishment at the profusion of riches and beauty which he beheld; and entering at one of the four portals (for the dome had four, one to each quarter of the heavens), he beheld an ancient Form, seated on a throne, which looked too bright to distinguish of what glorious materials it was made. A great number of crowned heads attended on him; and these were supported by inferior beings, all clad in the most superb vestments. All around the dome were placed, with great beauty and symmetry, numberless heaps of wealth and riches; and the very pavement on which he trod was covered over with tapestry carpet, representing the riches of the earth in all their natural colours.

Abudah, as abashed at this amazing magnificence, and beholding such personages within the dome, was retiring; when one of the chief of the attendants, who stood nearest the throne, advancing, beckoned Abudah forward. The Merchant obeyed with trembling, and, as he came forward, bowed himself to the ground; which the royal personage perceiving, who sat on the throne, spake thus to him:—

'Fear not, Abudah, thou hast ever been a favourite of the Genius of Riches. I am thy friend; and this journey which thou hast undertaken in honour of me, in hopes here to find the talisman of the great Oromanes, shall not go unrewarded. And first, lead Abudah,' said he to the Genius who had presented the Merchant, 'through all my stores, and let him view the riches of the earth;—a sight that so many thousands long ardently to enjoy.'

The inferior Genius obeyed: and, taking Abudah by the hand, he led him toward a royal

palace, facing the eastern side of the dome. Here, as Abudah entered the palace, the walls of which were of the purest silver, with windows of crystal, he beheld incredible heaps of that precious metal, all seemingly composed like branches of trees.

'What thou seest here,' said the Genius, 'is trifling; for these heaps, which seem to lie on the surface of the ground, really are of the same depth with the centre of the earth; so that of this metal alone, there is laid up more in value than all the visible riches of the world.'

The Genius next carried Abudah to a second palace, built of pure gold, having windows like the first. Here, also, Abudah beheld a similar profusion of gold, which, like the silver, continued down to the centre. Next he was shown, in a huge building of adamant, a cistern filled with the fragments of all manner of precious stones and diamonds.

'These also,' said the Genius, 'are not terminated but by the centre of the earth. Now,' continued he, 'as you observed in the two first palaces, the silver and gold are the little branches which drop from the trees of this vegetable valley of riches; for all things on earth are subject to decrease, which are here carefully collected (for the rich are not exempt from toil), and placed in these repositories, the bottoms of which, at the centre of the earth, are grated, and let out sparingly these smaller fragments: so likewise of the jewels, which fall like fruit from the trees, and break into little pieces; these are all thrown together to serve the earth, but none above such a size are admitted, nor, indeed, could they pass through the grating below. Thus these metals and jewels, mixing with the earth, and being diffused in its bowels, are at length stopped by rocks and stones, and so

form mines in different parts of the world, each requiring the industry and labour of man that they may be brought the more sparingly into the world.'

Abudah, having viewed these things, returned; and being presented to the Genius of Riches,—'Now,' said the Genius, 'bring forth the iron chest, wherein, it is said, the talisman of Oromanes is lodged.'

At the command of the Genius, ten of an inferior order brought in a huge chest with fifty locks upon it; the chest itself was of iron, and bound round with the strongest bands, which were harder than adamant. 'There,' said the Genius to Abudah, 'there is thy reward: return to Bagdat, and live in peace all the days of thy life.'

'Must I then,' replied Abudah, 'O beneficent Genius! carry with me the chest also? or is it permitted that I take thence the talisman of Oromanes?'

'Wouldst thou then,' replied the Genius, 'take it from its place of security? Whilst thou dost possess the chest, the talisman is thine own, and the force of man cannot bereave thee of it. Why then should curiosity prevail over security? It is written in the chronicles of time, that he who possesseth the talisman of Oromanes shall be happy: seek not, therefore, to disentangle the talisman from its present state of security, till it fail thee of its promised efficacy. Take, however, these fifty keys: but beware, lest thy curiosity alone tempt thee: for what mortal can say if its refulgence be not too much for man to behold!'

Having thus said, the Genius commanded Abudah to lie down on the chest; and immediately his eyes closed, and not till the morning after did he awake, and find himself in a tent, on the plain where he

had left his immense caravan: but now he found only forty camels and forty servants to attend him.

Abudah inquired of his servants what became of the riches and attendants that had travelled from Bagdat with him to that plain? but they could give no answer. They said, indeed, that they knew of such caravan, and that they had for some time missed their master from Bagdat; and that although they went overnight to their rest in his house at Bagdat, they found themselves, with the tents, and forty camels laden with provision, on that plain in the morning; and that, coming into his tent, they saw him sleeping on an iron chest, and had removed him to the sofa.—'And is the chest here?' cried Abudah.—'Here is, sir,' replied the slave that spoke, 'an iron chest of prodigious size, and secured with many locks.'

Abudah immediately arose; and, though he could not unravel the mysteries of his journey, yet, seeing the chest, and finding the keys which the Genius had given him, he was contented, and ordered them to strike their tents, and begin their march for the city of Bagdat. The chest was by long poles made fast to four camels, which were placed in the centre of the caravan.

The mind of Abudah, though in possession of the chest, was yet not without its apprehensions that the wild Arabs might come down upon his little party, and bereave him of his treasure. The first day the caravan reached a pool of water, and on its banks the careful Abudah ordered his retinue to pitch their tents, and unload the camels from their burthens; and, at the same time, placed four of his slaves as sentinels, toward the four different quarters of his encampment; and ordered the chest, for the greater security, to be buried in the sand under his tent, while he endeavoured to compose

himself for slumber. Nor were his fears unreasonable; for at the hour of midnight a small party of Arabs stole down toward them, in order to encamp there for the benefit of the water.

Abudah had notice from his slave, who looked toward the west, of their approach, and was likewise informed that their number was small; but such was his anxiety and irresolution, and fear of losing his treasure or his life, that he dared not order them to be attacked, or prepare for flight. During this ineffectual altercation and struggle of Abudah with his fears, one of the slaves, more daring than the rest, finding his master fearful, encouraged his comrades, and, marshalling them in order, led them toward the robbers.

The Arabs, who were not more than twenty in number, at sight of a force so much superior, turned their backs, and left Abudah's slave in quiet possession of their tents. But now the slave, seeing the Arabs flying from before him, and observing the fear of his master, and the great concern he had for the iron chest, addressed himself to the rest of the slaves, and declaring what immense treasures there might lie hid in that chest, seeing their master had left Bagdat to search for it, and had it secured with so many locks, persuaded them to rob Abudah, and depart with the riches to some other country, where they might enjoy the fruits of their rapine. This being easily agreed to, they all in a body advanced to the tent of Abudah, who came out to meet and thank them for their gallant behaviour.

The bold slave thus made answer to his master's thanks :—'The danger, O Abudah, of defending thy riches contained in the iron chest with many locks, fell all upon thy slaves; whilst thou, who wert to enjoy the comfort of those riches, didst lie trembling

in thy tent: wherefore we, who have borne the burthen, mean also to share the profits with thee; but, that thou mayest see that we are just, one equal share shall be thy portion, and the rest belongs to those who have preserved to thee even the share that will be appointed thee.' These words being ended, without any regard to either the threatenings or prayers of Abudah, they dug up the chest; and having cleared away the sand, demanded of him the keys of the fifty locks.

Abudah, finding them inexorable, besought them that they would at least give him a day to consider of their proposal. 'What!' replied the bold slave, 'a day? Why, Merchant, long ere that will a thousand Arabs be upon us, invited by those that are fled; and we shall suffer death, and you and all entirely lose the valuable possessions which are doubtless contained in that strong chest of iron.'

It was in vain that, in return, the Merchant assured them that there was nothing within but a poor talisman, whose virtues they could not know, and promised them all liberty and riches, if they arrived safe in Bagdat with the chest. They had gone too far to trust to his promises; and the slave who was their ringleader, ordering all to retire, left Abudah for half-an-hour to think of their proposal.

Abudah, as soon as they had left him, threw himself upon the chest, as one who was grasping all that was dear unto him, and, with a loud sigh, began to lament his fate: when, as before, a deep sleep overtaking him, he sunk motionless on his treasure.

At midnight he awaked, and, turning his eyes around, perceived he was in the apartments of his seraglio in Bagdat, and that his wife was sleeping near him on a sofa. The recollection of his happy

escape immediately got possession of his mind; and he doubted not but he should find his chest as he had before. Wherefore, before he saluted, or indeed thought of his wife, taking one of the sweet-scented lamps, that always were burning in the centre of the apartment, he perceived the chest in the very corner where, before, the box which had caused him so much uneasiness used to remain fixed.

Abudah, now feeling for, and taking out, the fifty keys, thought himself the happiest of mankind. The danger which he conceived the talisman might be in, from lying in a chest so conspicuous, and which he had already experienced, determined him, at all hazards, to unlock with his fifty keys the iron chest, and take the talisman out, and always wear it concealed about him. With this view he began to try the first key, which, to his amazement, would fit neither of the fifty locks. At this he began to suspect that either the Genius of Riches had mistaken (which he could hardly suppose), or that some evil Genius had changed them in his bosom.—'However,' said he to himself, 'perhaps as one key will open none, one also may open all:' so, taking out one by one, he tried them all; but neither of the fifty keys would open a single lock.

Abudah, at this discovery, flung himself on the sofa, and began to lament his miserable fate: but he soon resolved to try the keys a second time: 'for,' said he, 'some key I have possibly missed, and such a treasure cannot be expected without much labour and pains.' At this he rose up, and was going toward the chest; when starting at a noise in the centre of the room, he beheld the little box, which had been the first cause of all his grief; and was saluted by the old hag, who hob-

bled out from her confinement, and began to terrify the afflicted Merchant, in the following terms:—

'O, senseless Abudah! to hope that the talisman of Oromanes might be bought with riches! Thou hast indeed a chest, but thou hast neither the means, nor canst thou force open this chest to search for thy treasure: what, then, art thou the better for thy possession, or the happier for thy chest of iron? It will, indeed, convey thee where thou desirest, and thou mayest rest upon it; but, waking, thou feelest the tortures of anxiety, and feelest them the sharper, because thou fearest to lose what thou canst not enjoy. Go, then, and search till thou findest the keys of the fifty locks; but be not so senseless as to suppose that the Genius would have parted with the treasure could he have made any use of it. In a far different country must thou hope to find those keys which will unlock that chest; a joyous country, where serenity ever dwells, and pleasure reigns eternal. —A short respite will I give thee; but ere this moon be passed, let me find you active, or I shall invent double horrors to surround you.'

Having thus said, the box closed, and in an instant Abudah beheld it mounted on the chest, which he vainly hoped would have driven such a troublesome guest from his house.

And now Selima, his wife, awaking, beheld with surprise her husband Abudah drowned in tears by her side. She instantly pressed him in her arms, and, in transports, inquired by what happy fate he was returned.

'Why, know you not,' replied Abudah, 'that the third morning, as I mounted the car, which the traveller had prepared for me, and was arrayed in my best vestments of gold and diamonds, having a

procession the length of two days before me, and such a numerous retinue of all the nobles of Bagdat, and having archers innumerable attending my caravan, which was moving toward the valley ——'

'Oh, my dear Abudah,' said Selima, interrupting him, 'with what madness hath that wicked enchanter possessed you? What car? what vestments? what procession doth my lord talk of? There came, indeed (brought by those who called themselves your friends), a poor wretch here, who has embezzled the greater part of your riches, and who often talked in private with you: and this continued for some months, during which time you never attended to the speech of your friends, but seemed wrapped up in that specious villain, who at last took you to the room fronting the gateway of the city, and there for two days you continued looking out, and seemed to be in raptures, talking of more riches than the world contains: and the third day, though he still continued by you, you persisted he was gone. Yet he went forth, and you followed him; and getting into a little vehicle, he placed himself behind you, and your family have from that day lamented your absence.'

At this recital, Abudah turned his face on the sofa, and spake no more for several hours. At last, rising from the sofa, 'Fool, indeed, that I was!' said he, 'to trust the account of a miserable impostor, or believe that the talisman of Oromanes might be purchased with riches!'

'Oh, rather,' replied Selima, 'may my lord find peace in this city, and comfort from his family who adore him!'

'It was there,' answered the Merchant, 'that I once hoped to find it: but satiety, which I will not

suffer to breed disgust, forces me at least to be indifferent to the pleasures which surround me. No, Selima; I have a nocturnal monitor, who will not permit me to rest till I have made myself master of the talisman of the perfect Oromanes. It is some knowledge to perceive our errors: and, at least, I am nearer the possession of the talisman, as my last journey, though it has not given me the talisman itself, has yet furnished me with the means of obtaining it.'

Having thus spoken, he seemed for a time easy and resigned, and endeavoured by love and tenderness to soothe the affliction of the weeping Selima. But the moon had scarcely passed away, when the persecuted Merchant was again awakened by his midnight hag, and commanded to pursue his journey after the talisman of Oromanes.

Abudah was about to reply, when, on a sudden he heard the most ravishing music, and immediately subtile and precious perfumes filled the chamber, and a small cloud, gathering from the roof, descended, and expanding, produced to his view a most exquisite beauty, habited like the eternal Houris, bedecked with chaplets of delicate ever-living flowers, holding in one hand a crystal cup, and with the other pressing out the sparkling juice from a swelling cluster of delicious grapes.

'Here, faithful Abudah,' began the lovely form, 'receive from these humble hands the cup which will inspire you with the knowledge of the talisman of Oromanes; quaff off this delicious draught, and, reclining yourself on the iron chest, that faithful treasure will, at a wish, convey you to those happy realms, where without a guard, the keys of all thy pleasures are reserved.'

At these words, with grace ineffable, she advanced to the transported Merchant; who, with thrilling

joy received from her ivory hands the rich sparkling draught, and sucked it with mad delight. The Houri immediately disappeared, and Abudah, falling senseless on the chest, resigned himself to sleep, and to a second adventure.

THE SECOND ADVENTURE OF THE MERCHANT ABUDAH; IN THE GROVES OF SHADASKI.

ABUDAH, awaking at the cheerful sounds of innumerable birds who sat around him and strove for mastery in their sweet notes, found himself lying in a lovely pavilion, strewed with fresh lilies and roses, and filled with the most ravishing perfumes: the downy sofa, on which he reclined, was of the finest silk, wrought with curious devices, and executed with such life and spirit, that flowers seemed, in the mimic work, to spring forth from under him. The rising sun, which appeared over the blue distant hills, and warmed the awaking day; the choristers of the groves, whose melody was softened by the gentle motion of the air; the unspeakable elegance of the pavilion, which seemed formed by the powers of harmony; and the delicious fragrance of the air; transported the Merchant with the most pleasing sensations: he could not for some time believe his existence, but supposed that he was still under the influence of the delightful vision which had the night before taken possession of him. He turned his eyes on all sides to meet with new delights; which, though sumptuous and costly, owed more lustre to their delicacy and disposition, than to the expensive materials out of which they were formed.

But if such were the ravishing delights within,

Abudah thought them much more than realized when he was convinced he was awake; and, by stepping forward out of the pavilion, he beheld every enchanting object that art and nature could unite.

The pavilion itself stood upon a rising mount, in the midst of a most beautiful green, and was partly shaded by some upright palms, and a scattered grove of oranges and citrons, which on all sides, by beautiful breaks, gave a view of the neighbouring paradise. The centre of the pavilion opened to the lawn, which was beset with elegant tufts of the most delightful verdure.

Blushing and transparent fruits peeped from between the foliage, and every coloured, every scented flower, in agreeable variety intermingled with the grass, presented to Abudah's eyes the garden-work of luxuriant nature. Here roses, with woodbines entwined, appeared in beauteous contention; here luscious grapes adorned the barren branches of the stately elm; while beneath strayed the rich flocks, or birds of various feather; some in numbers upon the ground, and some paired in trees; which added a new variety to the scene. At the bottom of the lawn ran a clear and transparent stream, which gently washed the margin of the green and seemed to feed it as it passed. On the other side, a grove of myrtles, intermixed with roses, and flowering shrubs, led into shady mazes; in the midst of which appeared the glittering tops of other elegant pavilions, some of which stood just on the brink of the river; others had wide avenues leading through the groves; and others were almost lost to sight by the intervening woods.

Abudah, directing his steps towards the stream, found there an elegant barge, manned by ten beautiful youths, whose garments were of azure,

trimmed with gold. They beckoned the happy Merchant, and received him with the utmost affability into their bark; then, all at once, plying their refulgent oars, they made the crystal flood sparkle with their ready strokes. The boat rode lightly on the stream, and, as it passed through the meanders of the current, every moment presented a new and striking prospect of beauties to the delighted Abudah. Hanging rocks of a thousand different hues; woods of spices, and perfumes breathing sweetness over the cool stream; fruits reflected in double lustre in the clear waves; shrubs dropping their roses as they passed; flocks and herds standing gazing at their own images in the deep; others drinking of the transparent waters; and some, more satisfied, frisking on the lawns, or chasing each other in sport among the trees.

At length the stream, growing wider, opened into a spacious lake, which was half surrounded with a rising hill, on which might be seen, intermixed with groves, a thousand gay pavilions, palaces, theatres, rotundos, obelisks, temples, pillars, and other curious marks of elegance and luxury: various pleasure-boats were sailing on the surface of the lake, some with gaudy banners fanning the winds, others with pleasing structures for shade and entertainment; in one boat, gay music; in another, banquets; in a third, desserts of the finest fruits, viands, cooling liquors; and gay company in all, who looked more blooming than the sons of the Genii, or the daughters of the Fairies. At the extremities of the swelling hill, ran glittering cascades; and over the pendent rocks dropped down the most luxuriant vines, whose modest leaves attempted in vain to hide their luscious and transparent fruit from the curious eye of the observer. At the extremity of the lake, which, by its pure

waters, exposed the yellow golden sand on which it wantoned, two streams ran toward the right and left of the hill, and lost themselves amidst the groves, pastures, lawns, hillocks, and romantic scenes of the adjacent country; where lofty gilded spires, swelling domes, and other curious labours, were partly concealed, and partly discovered, by the blue expanse of sky, which at last seemed blended with the country, and terminated the prospect of the Groves of Shadaski. The youthful watermen, who in alternate song kept time with their oars, were now almost at the farther side of the lake, and in the centre of the shore where Abudah had beheld the mixed groves, temples, and pavilions. A little creek, shaded with myrtles and cedars, was the place were Abudah was destined to land. Here, as he approached, ten beauteous fair ones, dressed like the Genii of the woods, stood ready to receive him, which they did with the most amiable and pleasing gestures. The boat, having landed the Merchant, shot again swiftly over the lake, and mixed with the gay pageants on the water, while the fair strangers invited Abudah towards the palaces which were scattered on the hill. Having passed through several fragrant avenues of trees laden either with foliage, fruit, or flower, they brought him toward an elegant building, whose front faced the lake whence they came: here, amidst parterres and beds of flowers, a broad plat led them to the entrance of the palace, where all the lavish ornaments of art and sculpture were displayed in the most refined symmetry; light polished shafts, airy devices, highly-finished entablatures, and other fanciful decorations, formed the building, which was more calculated to give the ideas of pleasure than magnificence, and had more ease than labour conspicuous.

Into this mansion the ten beauties led the way, and introduced Abudah into a grand hall, adorned with lively groups of delicate statues, in all attitudes and positions.

Between the statues were pictures of every joy that the senses can conceive—of the different seasons and their varied charms—of the country and the court. A rich banquet was spread before them —every luxury, every rarity was there. Abudah and his fair company began the banquet, while Genii invisible administered to them rich sparkling wines, high sauces, congealed liquors: fruits of every kind, the nectarine, Persian apple, the lordly pine, the luscious grape, the cooling pomegranate, the juicy pear, and thousand others, were heaped before them, till nature was not only satisfied, but tired with the profusion. Then followed the sparkling and racy wines, forbidden indeed by Mahomet, but not forbidden in the Groves of Shadaski; the sweetmeats and preserves, and, in short, every luxury which could stimulate and arouse the jaded appetite.

During this repast, the fair companions of Abudah amused him by the varied charms of their conversation, and challenged each other with lively songs and mirthful jokes. The banquet bringing on satiety, after washing, they arose, and this lively train led Abudah (the evening now drawing on) into the gardens of the palace.

After walking by several cooling fountains and sweet-smelling groves, they came to a magnificent terrace, crowded with a thousand gay youths and beauties, in the most fantastical masquerades. All nations might be seen upon this variegated terrace, and the beauties of every clime; all conversation was here indulged, though the pleasures of life were the universal topic. Cooling liquors, fruits,

cakes, creams, and wines, were spread on the flowery banks on each side the terrace, and in arbours of oranges and myrtles, or sweet jasmines, where any company, as they pleased, retired; behind the trees and shrubs were placed large bands of music, sometimes inspiring, and sometimes melting, the hearts of their auditors.

The sun was setting, just as Abudah had gained the centre of this extensive terrace,—for his companions had left him to join what company he pleased. Here he perceived on a large green, planted round with lofty palms, under which grew a thousand shrubs, a most extensive building, of an oblong form, and supported by a thousand magnificent pillars, where the crowd from the terrace were retiring. Abudah entered with the rest, and advanced into the room, which was lighted up with numberless lustres, and furnished all round with silken canopies, each having under it sofas of the richest velvet. Here the gay assembly, as soon as the music from the gallery struck up, began the dance, nor could the pleased Merchant refrain from the enlivening motion. Thus passed the fleeting hours, till on a sudden, while each fair one and her partner were resting on the sofas which surrounded the room, the softest music began to sound, and a hundred choristers in masquerade habits entered the assembly. These were followed by forty young maidens, scattering roses and violets around; after which came forward, under a canopy, supported by twelve beautiful boys, the Queen of Pleasures: at her approach, the company arose, and, with the utmost adoration, prostrated themselves before her.

When the Queen was seated on a throne at the upper end of the room, and the banquet was about to begin, she ordered her maidens to find out the

stranger who came yesterday to visit her dominions. Immediately Abudah was brought before her; who prostrating himself at her feet, she, with a smile, gave him her hand, and commanded him to rise.

'O happy Abudah,' said the Queen of Pleasures, 'whom the Fates ordained to bring into these delightful regions the chest of the Valley of Bocchim! The superior Genii, envying the happiness which we inferior Genii enjoyed, contrived to divide the keys and the chest, which tradition declares contains the talisman of Oromanes; and thou, O Abudah, art the man who art destined to unite them. Worthy, Abudah, for such services, of the love of thy slaves! Come, then, thou prince of my affections, and share with me the pleasures of these happy groves.'

She then commanded the company to pay Abudah the honours they used to pay her; and, with a pressing tenderness, obliged him to share with her the throne of Pleasure. Abudah now conceived himself the happiest of mankind: to be chosen by the Queen of Pleasure herself, seemed joy too great for mortal senses.

Time, however, stole onwards; night, with its silence and repose, passed away in the Groves of Shadaski; the morning brought reflection and satiety; and Abudah, with some impatience, besought the Queen of Pleasures to surrender him the keys of the iron chest.

'My ever-loved Abudah,' replied the Queen, 'behold the chest in the centre of my temple; and here are the keys for my adventurous hero: go, happy Abudah, and purchase a perpetuity of joys by the possession of the talisman of the pleasure-giving Oromanes.'

Abudah, having received the keys, jumped for-

ward from the pavilion to the middle of the temple; and, like a man just entering on a new pursuit, with great impatience began to open the fifty locks. The locks, being only touched by the keys, flew from their staples, and the Merchant, in a few minutes, had conquered forty-nine of the obstacles of his happiness: as he was opening the last,—'O Queen,' said he, 'come forward, and see me finish this desirable adventure!' The last lock tumbled off just as the Queen arrived at the chest; and Abudah besought her to share with him the pleasures of exploring the treasures of the chest. But no sooner did the Merchant stoop to open the lid of the iron chest, than a sudden darkness ensued, and in a moment the loud thunder cracked around him, and streams of crooked lightnings, with horrid blaze, encircled the astonished Abudah.

The shrieks and cries of the once-gay set, who were indulging under the canopies, next struck his ears: some, already blasted by the lightning, withered away; others, the ruins of the temple falling in huge fragments, half-buried in the earth; the rest in madness running to and fro in despair, tore each other to pieces. The red angry lightning still continuing, Abudah, in the utmost anguish, looked toward the Queen:—when (O fearful sight!) he saw her soft form parching and contracting by the flames, and her whole body diminishing, till by degrees, he beheld the little old hag, with fury flashing from her looks.

'Wretch, as well as fool,' said she, with a voice that pierced his inmost sense, 'how darest thou presume to seek the talisman of Oromanes amidst the vanities and intemperance of this filthy grove? But I leave thee to enjoy the situation thou art

so fond of; be this dungeon thy prison; here wander, and contemplate the pleasures thou hast chosen.'

Thus saying, she struck Abudah with her crutch, and vanished from his sight. The touch of her noxious hand filled him with aching pains, and the dead bodies and the groans of those dying around him, inspired the wretched Merchant with horror and remorse.

He wandered for a long time in what he now believed an endless cavern, without light; and, to add to his wretchedness, every step he took he trod on some venomous creature: the serpents hissed at him as he passed; the toads spat malignant fire; and the asps, twining round his legs, spewed their venom on him, and marked him with a thousand blotches. Thus continued he wandering to and fro, with great caution, about the dismal cavern, not more tormented with the groans of others than his own dismal and heart-aching thoughts, which made him weep and tremble every step he took.

After many weary searches for an end, or place to escape, he felt somewhat larger than common seize him by the leg; upon which the poor wretch supposed that he was in the gripe of an enormous serpent, and began shrieking with fear and terror; when a voice, like that of despair, spoke as follows:—

'What wretch art thou, who yet remainest alive in this cavern of desolation and death?'

Abudah, though still in terror, was yet somewhat comforted to find that he had a companion in his miseries, and thus answered him:—

'I am, indeed, a wretch, misled in my searches after the talisman of Oromanes!'

'What!' answered the voice, 'wast thou fool enough to suppose that pleasure was the road to

that noble jewel!—It were then,' continued the voice, 'an easy purchase: but rough is the path, and high the mount, on which that treasure is preserved.'

'Alas!' answered Abudah, 'it matters not to me, where or how this talisman is disposed, who am thus for ever enclosed in these walls of wretchedness.'

'We cannot but rise,' answered the voice, 'when we are at the bottom; and perhaps the most barren ground will yield the richest mine: be thou but resolved to tread the crooked and laborious path, and I will instruct thee; for within these caverns begins the winding ascent.'

'O friend, or Genius, or whatsoever else thou art,' returned the Merchant, 'place me but in the track, and no dangers shall deter me: for what has he to fear, who is beyond hope!'

'Take then,' answered the voice, 'thy way as the cavern descends; and fear not to stoop in order to rise; for in the lowest part of this cavern is situated the opening you must ascend.'

As the voice ended, Abudah found his feet at liberty, and began to feel out for the cavern's descent. The lower he went, the more filth and stench he found; to which submitting with patience, he, by a long passage, sometimes crawling under rugged arches, sometimes wading in mud and dirt, and in total darkness, attained the end of the cavern, where he stumbled on some narrow steps; but could see no light, and was nearly suffocated with the noisome vapours.

The winding ascent was so intricate, and clogged with dirt and rubbish, that the Merchant worked like a mole in the dark; but, by his industry, he gained ground considerably: yet what mostly tormented him was, that as often as he endeavoured to mount, the steps would slip from under him, and

he would come tumbling down with a weight of dirt upon him; and then had all his work to do over again. Nothing but his intolerable situation and lost condition could have supported the Merchant in this odious undertaking: but meanness and wretchedness know no evils greater than themselves.

After various labours, Abudah arrived at a kind of resting-place, whence the steps began to enlarge, and by degrees he perceived from above a glimmering light; to which ascending, the nearer he drew to it, the plainer he could hear a confused sound of voices echoing from the top, which increased as he rose, till he could plainly distinguish it must proceed from some great concourse of people without.

When he had reached the uppermost step, over which a hole opened sufficient for a man to crawl through, the clamours without were so terrifying, that he feared to proceed: at last, considering that death must be the consequence of remaining in the cavern, he boldly ventured forth.

THE MERCHANT ABUDAH'S THIRD ADVENTURE; IN THE KINGDOM OF TASGI.

No sooner did the Merchant Abudah appear through the opening of the cavern, than ten thousand voices cried out all at once—'Long live our Sultan, whom the mountains of Tasgi have brought forth!' And Abudah, looking about, saw an infinite concourse of people round the mountain, and beyond them a most plentiful country, with cities and towns scattered among the valleys which opened to his view.

A number of eunuchs and viziers stepped forward

to disengage Abudah from the mouth of the cavern, who was so spent with his infirmities, sores, and fatigue, that he was obliged to be supported. Immediately a princely robe was thrown over him, and a costly turban put upon his head; the concourse still crying out, with ecstasy and rapture, 'Long live our Sultan, whom the mountains of Tasgi have brought forth!'

Silence being commanded, the grand vizier, with a long train, came toward Abudah; and, with all the people prostrating himself before the Merchant, thus addressed himself to Abudah:—

'Behold, O thou, before whose presence even the sun is darkness! behold, O wonder of mankind, most sacred progeny of Tasgi! thou miracle of beauty! thou mirror of perfection! thou most glorious Sultan of earthly princes! thou diamond of nature! thou guardian of the world! behold thy prostrate slaves; whose wish is only to lie down as thy footstools, and to be trodden under thy feet as the dust of the plain! Thine, O Sultan, is all earthly happiness! thine, every perfection of body and mind! thine, all power, from the mountains of thy parent Tasgi, to the parching deserts of Shezrallah, which forbid the approach of the stranger to the kingdoms of our invincible Sultan! Rule, therefore, thy slaves according unto thy pleasure, and know but one will in the plains and cities which, by thy permission and bounty, thy slaves inhabit.'

As the grand vizier, still prostrate with the people, uttered these words, they all with one voice repeated—'O Sultan, whom the mountains of Tasgi have brought forth, rule thy slaves according to thy pleasure!'

Abudah, filled with conceit and bloated with pride, had almost forgot his pains and infirmities

in this flattering applause: he set his foot on the neck of the vizier with the utmost haughtiness, and commanded him to conduct him to the seraglios of his ancestors.—A number of slaves and eunuchs brought a magnificent throne of ivory, with a canopy of golden embroidery thrown over it, into which Abudah ascended, and was borne on the shoulders of the grandees and viziers of his newly-acquired kingdom.

The retinue, winding round the hill, brought Abudah in sight of an extensive encampment, which, after the eastern manner, was of a thousand different colours: one division yellow, one blue, another white, some red, some green, and all adorned with silver or gold. In the centre of this splendid armament stood the royal tent, which shone with the lustre of the gold and purple velvet of which it was composed, and looked rather like a palace than a tent.

Here Abudah was seated on his throne; and the nobles having done obeisance, Abudah commanded all but the grand vizier to depart.

The rest being gone, the grand vizier, again prostrating himself before Abudah, cried out, 'May my lord the Sultan of Tasgi ever rule over Harran his slave!'

'Harran,' answered Abudah, 'arise, and declare to me the cause of this encampment, and why the armies of Tasgi are thus scattered on the plains?'

'Our renowned Sultan Rammasin,' replied the vizier Harran, 'made it his custom to take the field in summer, to terrify his foes; but, in the midst of this campaign, it pleased the powers who preside over the mountains of Tasgi to call him from us, and bless us with the presence of my lord, before whom I stand. For, since the time that the descendants of Mahomet involved our kingdom in

perpetual bloodshed, we have been warned by the oracles of Tasgi to expect a king from the womb of the mountain, that no division of families or contention among brethren might disturb the peace of these happy kingdoms.'

'And who,' said Abudah, 'are the neighbours of my kingdom beyond these mountains?'

'They are,' replied the vizier, 'O Sultan, a harmless, inoffensive race; which was the cause that the Sultan Rammasin would not make war upon them, although their territories extend to the sea-coast, and would be a noble addition to the kingdom of the Sultan of Tasgi.'

'Rammasin, then,' answered Abudah, 'wanted a nobleness of soul, to sit down contented with less than he might have enjoyed; but Abudah, your present Sultan, will give their lands to the slaves of Tasgi, and extend his dominions even over the waves and the tempest.'

'My royal master will thereby,' answered the vizier, 'gain the hearts of his soldiers, who have long pined in the inglorious lethargies of peace.'

'Go, bid the trumpets sound then,' said Abudah, 'and let it be proclaimed in the camp, that your Sultan Abudah will revenge the injuries which the inhabitants of Tasgi have received from their perfidious neighbours. Go, Harran, and denounce war against the ——'

'Shakarahs,' said Harran, bowing, 'who have insulted the mountains of Tasgi.'

Abudah was going on; but his pains and weakness obliged him to order that an inner tent might be prepared for him.

While the eunuchs and slaves were attending their new Sultan, his vizier Harran caused the royal mandate to be proclaimed about the encampment, and commanded the leaders of the army to

be assembled together, to deliver to them the orders of the Sultan Abudah.

The whole kingdom of Tasgi was rejoiced at the news of their Sultan's expedition against the helpless and innocent Shakarahs; so little do subjects weigh the merits of war! and the old and decrepit parents stirred up their children to engage in a service, where cruelty and destruction were honoured with the titles of virtue and the love of their country.

Ere the sun began to smile on the harvests of the Shakarahs, the tents of Abudah were moving to destroy them; the loud cymbals were clanging in the air, and the brazen trumpets, with their shrill notes of liveliness, seemed to inspire the armies of Tasgi with a thirst of glory, and not of blood. The order and discipline of the troops, the regularity of their march, and the sprightliness of their looks, utterly disguised the rapacious purposes of the royal plunderer; who, though but just master of one kingdom, was so eager to get possession of a second, that he destroyed many of his men in forcing a march over the mountains which nature had placed as the boundaries of their nation.

The Shakarahs, having notice of their motions, sent an embassy to meet the Sultan of Tasgi, beseeching to know the cause of his coming; making the humblest professions of peace; and offering, if any thing had offended him, to make the fullest satisfaction they were capable of; and imploring him, that he would not make war upon a nation who were ever the friends of the Tasgites, and to whom that kingdom had never declared any hostile intention.

To these humble remonstrances Abudah replied, that he was not to be taught and directed by such

base slaves as the Shakarahs, and that, whatever intention he might have had originally in entering their kingdom, he now declared he came to punish the insolence of that people who dared to send such dictating embassies to the Sultan of Tasgi.

He then commanded the ambassadors to be driven from the encampment, and ordered his army to begin their hostilities on the presumptuous Shakarahs.

The leaders of the armies of Tasgi being ignorant and imperious, every kind of tyranny and cruelty was practised, till, the wretched Shakarahs being made prisoners, and their wives and families insulted or murdered, the Sultan Abudah returned to the kingdom of Tasgi, with the spoils of the conquered country, amidst the acclamations of the army and its leaders; who were so lavish of their praises and adulations, that Abudah esteemed himself at least equal to the Prophet of Mecca.

After Abudah arrived at the metropolis of Tasgi, his viziers came to enquire of him where he would bestow the miserable Shakarahs, most of whom they had led home in chains. Abudah was for some time doubtful of their fate, and was at last going to order a general execution, when he recollected the iron chest which was buried in the mountains of Tasgi.

'Let the Shakarahs,' said the Sultan Abudah, 'be condemned to work in the mountains of Tasgi, till they find an iron chest with fifty locks.'

At these words the grand vizier Harran bowed before the Sultan, and said—'Will my lord dare to send the Shakarahs into the womb of Tasgi, which his own subjects are forbidden to approach?'

'Take the rebel Harran,' said Abudah, in indignation, 'and let his head be severed from his body, and his tongue let the dogs devour.'

The other viziers gladly saw this execution performed on Harran, and returned to the Sultan, and said—'Far be it that a Monarch of the East should be governed by his slaves! Be the will of the Sultan Abudah for ever obeyed, as it is in the destruction of the traitor Harran; as it is in the labours of the Shakarahs in the mountains of Tasgi.'

Abudah hourly sent his viziers to inspect the miners in the mountains, who returned with accounts of the death of thousands, over whom the mountain crumbled, and smothered them in its caverns.

The Tasgites, jealous of their mountain, which they supposed was somewhat divine, began to murmur at the impiety of their Sultan; which when Abudah knew, he commanded the leaders of his army to chastise them, and to put every tenth man throughout his kingdom to the sword.

At length the fainting Shakarahs dug out the chest of iron, and brought it to Abudah, who commanded every engine of force to be applied to it to break it open, but in vain; the chest resisted all their endeavours, and would not yield to the utmost force the art of man could bring against it.

Abudah then published a reward to any that should make keys to fit the locks. This, several undertook, and succeeded; but as soon as one lock was opened, it shut while the artificer was employed about the second.

Abudah, puffed up with pride, was enraged at this disappointment, and commanded fifty men to take the fifty keys, and all attempt it at once; which they did, and were all immediately struck dead: he then commanded a second fifty; but none but his army were near him, for the rest were fled from the tyrant's presence.

Abudah now ordered fifty soldiers to approach;

when the leaders of the army, moved by his cruelties, and seeing he was about to sacrifice his army as well as his subjects, uniting together, came toward him in a body; which Abudah perceiving, and expecting no mercy, leaped on the chest, and trusted himself to its saving power.

Immediately the chest moved aloft in the air; and Abudah, being stupified and giddy, fell into a deep sleep, and was wafted far from the army and kingdom of Tasgi.

THE MERCHANT ABUDAH'S FOURTH ADVENTURE; AMONG THE SAGES OF NEMA.

ABUDAH found himself on the iron chest, beneath a rock which hung over him, and was covered with a pleasant shade of palms; at a little distance, a gentle rill ran bubbling over the stones, and took its course along a narrow valley, which on each side was bounded by rocks and verdant hills. Here, as he eyed the rural scene, and reflected on his escape from Tasgi, he observed a venerable sage gently moving forward along the valley, and, to appearance, directing his steps toward the rock under which he was sitting. Abudah's conscience was so alarmed at the sight of a human form, which, during his tyrannical reign, he had so often defaced, that he strove to hide himself even from the approach of a weak old man; but the sage still advancing with ease and composure, Abudah, after some hesitation, suffered him to join him.

The sage, with great obsequiousness, bowed before Abudah (who had still the royal turban upon his head, and the ensigns of the regal power about his shoulders), and said—'O prince, who deignest to visit these retreats of learning and philosophy,—

whether thou art he whose knowledge was universal, the glory of the East, the sagest of sages, the indefatigable Solomon; or whether thou art here arrived from any neighbouring realm in quest of science, and art willing to honour our school with thy august presence; permit one of the lowest of the sons of knowledge to conduct you to the temple and seat of learning, which the great Solomon here founded in the desert, for the investigation of truth, and the discoveries of nature. This vale, which is our only retreat from the sultry sun or the wide-extended desert, winds round to the entrance of our seminary, where every science is taught, and all the fountains of knowledge are disclosed.'

As he spake these words, the sage led the way; and Abudah, somewhat recovered from his hurry and confusion, said within himself—'O Prophet, how blindly have I wandered! yet here, surely, among these springs of knowledge and learning, is the talisman of Oromanes to be discovered!' Abudah, arriving with the sage at the end of the valley, beheld the mansions of Philosophy. A grand portico first presented itself to his view, built after the model of the Grecian architecture; to this, with the sage, he ascended by a grand flight of steps, and entering the doors of the inner portico, found himself in a spacious hall. 'Here,' said the sage, 'must even kings remain, till the director of this seat of learning is acquainted with the arrival of a stranger, and his motives for seeking entrance into the sacred college of Sciences.'

'Give, then, this message,' answered Abudah, 'to your director: that the Sultan of Tasgi (for Abudah's penitence had not entirely humbled his pride), studious of knowledge, seeks, in this phi-

losophic seat, to find the talisman of the perfect Oromanes.' The sage, after having made obeisance to the supposed sultan, went in quest of the director, and left Abudah in the hall, where were many other candidates for admission into the college of Philosophy, and each had his particular sage, or introducer.

Abudah's instructor shortly returned.—'Our director,' said he, 'rejoices to find so great a monarch studious of truth, and bids me declare (as is customary) that the talisman of Oromanes is the ultimate end of all our researches, and therefore invites the Sultan of Tasgi to seek it, in whatever science he thinks most likely to contain it. But,' added the sage, 'happily for the Sultan of Tasgi, he has met with Abraharad, who can unfold to him the secrets of nature, and teach him in what recesses the talisman of Oromanes is enclosed.'

'And are you then,' answered Abudah, 'the renowned Abraharad, whom my subjects of Tasgi have often described to me as the man who knew the properties of all herbs and roots, and the minerals of all the earth?'

'These, O prince,' replied Abraharad, 'are the plainest precepts of nature: but I will unfold to thee such of her secrets as none, since the magnificent Solomon, have been allowed to view; for what was Oromanes, the founder of this talisman, but the magician of Fire, the great alchemist of the first and most powerful element! However, I will not waste your time in words, when I can work wonders to convince you. Descend then, O prince, with me into the area of this inner building, in which every science has its separate offices and apartments; and I will bring you to the knowledge of the inmost secrets of nature and art.'

Abudah, rejoicing in his new acquaintance, followed Abraharad into an extensive court, surrounded by porticos, in each of which he beheld several sages teaching their respective disciples.

Abraharad led Abudah to the portico of his own science, where many were busied in the various branches of his art.—'Even in this vestibule,' said Abraharad, 'could I surprise the Sultan of Tasgi; but I lead him at once to the mysteries of science.' So saying, he opened a door that led to an inner apartment; and Abudah entering, the alchemist closed the door of his laboratory.

While Abudah's attention was diverted by the variety of instruments and apparatus which he beheld in this mimic shop of nature, the alchemist began to order his materials, and set them in furnaces; compounding salts, and earths, and spirits, and varying his experiments according as he saw occasion.

'Patience and perseverance, O Sultan,' said Abraharad, 'are the tools of an alchemist; without these he could not work, as hidden causes so often vary and perplex his operations. The secret which I am now preparing, is what gave the great Demogorgon power to dissolve all nature; but, as it is a tedious process, and the furnace as yet gives but the third degree of fire, I will shew you what great effects lie hidden in the meanest causes, that you may conquer the prejudices which custom may have rooted in your mind against any particular modifications of matter; for the whole earth that you view is one confusion of materials, out of which, by separation, conjunction, assimilation, unity, or disjunction, may every appearance of nature, and many which she had never discovered, be formed. You see the seed drawing to itself atoms, capable of

forming wood, and various fruits: from this seemingly tasteless earth arises first the harsh, and then the sour, and lastly, the luscious grape, concocted, meliorated, and perfected, in these different stages, by the subtile alchemy of the sun. You see, in others, the bitter, the salt, the tart, and the sweet, all drawn from the same earthly bed or well: so likewise, O Sultan, is the generation of all things; the semen is a kind of standard which marshals each under its particular banner. Now, as these are all, by affections and sympathies of size or quality, naturally led by these causes to conjunction and unity, so also have they all aversions, that is to say, particles discordant, which are capable of separating them, whereby their cohesion, unity, and substance are destroyed, and they themselves are rendered discontinuous and resolvable into their first principles of rude atoms: thus, what we call corruption, is really no more than a new modification of matter, which, according as it is agreeable to our senses and perceptions, we call by names conveying agreeable or disagreeable ideas: thus the ferment of the grape we call a making or creating of wine; and the ferment of vegetables, which resolve themselves to a kind of muck or manure, we call putrefaction, though they are begun by one and the same process in nature: so again, the change of an egg into one living animal, or bird, we call breeding; but the change of another, by staleness, into a thousand maggots, we call corruption. But yet, whatever may be our notions and ideas, they are never lost or destroyed materially, though they are formally: all returns to the common bed of nature, and their lies dormant, till called forth by sufficient causes into different forms.

'Hence it is, O Sultan, that the alchemist, taking this universal bed as the ground-work of his science, and acting, as nature does, by the force of the nobler and more vivifying elements, teaches mankind the powers of separation and composition; and hence he is able to proceed or move backward in his work, and can either stop, reduce, or drive forward the matter which he guides. Thus, O Sultan, you perceive those two bottles of transparent liquors; you see, by mixing them, they instantly change and become red: so the small plant which you set in water, though fed by that element only, produces green leaves. Now these waters may again be rendered transparent by other mixtures; may be disunited, and reduced to their former state; or, by other additions, you see I render them blue, or black; or green, or yellow; yet all these beautiful colours and phenomena are caused by a few common, natural causes.'

Abraharad then ordered the laboratory to be darkened, and immediately the Sultan beheld, among vivid flashes, this writing in fire upon the walls: —'*The Sultan of Tasgi shall be satisfied.*' At this sight, Abudah was transported: whereupon Abraharad said—'O Sultan, let not appearances either slacken, or too rashly inspire your researches: this luminous appearance is natural, drawn from the most refuse of materials, and may serve to convince you that wonders lie hidden in the most disagreeable formations of matter.—But I see the colours arising in the furnace, all that is bright to the eye! What flashes of red, blue, green, yellow, purple, and white, arise from my work! brighter, O Sultan, than the rubies or the emeralds of thine empire.'

Abudah looked at the furnace, and saw the

most glorious colours arise from the crucibles of Abraharad.

'These,' continued the sage, 'are signs that my universal menstruum is near perfection; and now all nature will be open before me.'

'What!' answered Abudah, 'is the mixture you are making in the furnace an universal dissolvent?'

'Yes,' said Abraharad, 'it is.'

'Then,' replied Abudah, 'the talisman of Oromanes will soon be my own.'

'It may possibly,' resumed the sage, 'require some time to seek out where it is deposited.'

'That,' said Abudah, 'I know; for it is enclosed in the iron chest which you saw me sitting upon under the rock, which has hitherto resisted every application of force or art.'

'Hast thou then, O royal Sultan,' cried Abraharad, 'the chest of adamant, with fifty locks, said to contain that precious jewel, that philosophic talisman, which can give life, immortality, riches, honour, and happiness to the possessor? But see, my work is finished; the bluish vapour arises, and my menstruum, the key of nature, is completed. Let us then hasten with it to this chest, and release the treasures of my royal Sultan.'

'Rather,' replied Abudah, 'will I go and bring it here, which, by its virtues, I am able to perform; and Abraharad shall exercise his authority over this stubborn matter, and reduce it to its former atoms.'

Abudah, then leaving the sage, returned to his chest, and seating himself thereon, was, at a wish, conveyed with his treasure into the laboratory.

The sage Abraharad, having viewed the chest with rapture, took out his crucible, full of the universal menstruum.

'Alas!' said Abudah, 'O sage, be not deceived. Can that which dissolves everything be confined by a crucible?'

The sage grew pale at the Merchant's reproof; and, with the utmost vexation, threw his menstruum on the ground, where the harmless liquor continued, without altering itself, or the earth that supported it.

'Alas!' said Abudah, 'where now is alchemy?'

'I have a cold fusion,' answered Abraharad, 'though a hot one is denied me; for I will send the lightning, which melts the sword, and leaves the scabbard unhurt, through that stubborn piece of mechanism.'

A new apparatus being now fixed, the sparks and flashes began to issue through the sides of the adamant; and Abraharad, exulting, and impatient to hasten the effect of his mimic lightning, stepped nearer to the chest; when the flash, altering its course, drove violently through the temples of the sage Abraharad, and reduced him to ashes.

At this dreadful catastrophe, Abudah, whose hopes were raised to the highest pitch, ran out of the laboratory with frantic wildness, and filled the area with his groans and complaints. Here, as he wandered about, tormented by passion and disappointment, a sage, with a steady and composed mien, advanced from one of the porticos toward him, and with great seeming unconcern, said—'O wretch, why will you neglect the possession of the talisman of Oromanes, which it is in your power to enjoy?'

'Canst thou assure me of that?' answered Abudah, in transports.

'I can assure you,' replied the sage, 'that you are, at present, incapable of making use of it.'

'And therefore it is, I suppose,' said Abudah, 'that I am thus for ever deceived, when I think it within my grasp?'

'It is even so,' answered the sage.

'Then teach me, O friendly sage,' rejoined the Merchant, 'how I may come to the true enjoyment of this valuable treasure.'

'Must not happiness,' said the sage, 'be seated in the mind?'

'It must, it must,' replied Abudah, 'and I have neglected my mind, to search for it among bodily enjoyments. O what a new scene have you, O greatest of sages, opened to my view! But proceed, O heavenly instructor, and perfect the cure you have begun.'

'Cool and moderate your grief this night,' answered the sage Gherar; 'and to-morrow, if I find you dispassionate, I will unmask your mind, which at present is beset by worldly objects.' Thus saying, the sage Gherar introduced Abudah among his scholars, and provided him apartments in his portico.

Early the next morning, the sage Gherar attended Abudah, and led him forth towards the valley that fronted the building dedicated to science and instruction.

'How delightful,' said Gherar, 'are the sweet dews that are again rising at the call of the morning sun! The groves seem, like man, refreshed by the silence of the night; the grass is capable, by this relief from nature, to stand against the fiery beams of the noon.'

'It is, indeed,' answered Abudah, 'a glorious morning, and looks more like a new creation than a scene which has already lasted such numberless ages. O, how happily might man spend his days in such sweet retirements! no cares to molest him;

no storms to beat upon him; no human desolations to suffer from!'

'Such,' answered Gherar, 'are the dreams of folly and the conceits of infirmity: conscious of your weakness, I led you to this scene, in order to convince you how incapable you are of happiness: if the brightness of the sun, and the vapours of the morning can so affect you with pleasure, the want of them will be painful unto you. In these gratifications the soul is totally passive, and must be fed by the senses; thus she is taught to rejoice at the wanton touches of a finger; at the tickling of a luxurious palate; at the odours of a fading flower; at the sounding undulations of the circumambient air; or at the accidental objects that play upon the eyes of a trifling, circumscribed animal.

'But the purity and immortality of the soul teach the philosopher to govern the corruptions of the flesh, and not to suffer the body to be the master of the mind; the momentary pleasures or evils of life are alike indifferent to him who, conscious of his perfections, and complete in his own virtues and immortality, can smile amidst the horrors of dissolving nature, and preserve a firmness and indifference, when even the whole earth is crumbling to its original chaos: and if these things affect not his self-fortified breast, how little will he regard the common accidents and vexations of life! If he drops a limb, his immortal part is nevertheless unimpaired; if he suffers hunger, still his mind is fed with never-failing pleasures; if power throw its arbitrary chains around him, his soul is still free, and can mock the tyrant's rage, and defy his malice. In short, O Abudah, the true philosopher is capable of every pleasure, and released from every ill: the beauty of virtue

has eternal charms for his contemplation and possession; the changes of mortality have nothing that can move, transport, or disquiet him; he neither hopes nor fears; he neither admires nor dreads; and always wears within his breast a contentment more invariable and unshaken than all the treasures upon earth, because nothing earthly can disquiet him.'

As the sage Gherar spoke these words with a heart-felt pride, Abudah, transported at his doctrines, was about to answer; when a fierce tiger bursting from the thicket, with his eyes flashing dreadful fires, and a mouth begrimed with human gore, sprang violently towards the sage and his pupil. Abudah, who had not so entirely forgotten his worldly wisdom as to stand perfectly undaunted, leaped into the brook that divided the vale, and swam across, as knowing the tiger would not follow him through the water. Having reached the opposite bank, he looked towards the sage Gherar, whom he saw running, with the utmost precipitation, before the voracious tiger: but his flight was in vain; the monster overtook him, and, leaping upon the sage, tore him limb from limb, while Gherar filled the woods and the valleys with his piteous cries and lamentations.

'Alas!' sighed the Merchant Abudah, as he beheld the wretched end of Gherar, 'how vain is it for weakness to boast of strength; or for man, who is infirm, to deny the reality of what he must hourly feel! To boast of a power over nature is, I see, the end of philosophy, which should only with wonder contemplate what it cannot scan; much less ought the reptile man to vaunt itself superior to the blessings or scourges of Him who is the ruler of the universe.'

With these reflections, Abudah arose; and, being

fearful to venture on the other side of the brook, he advanced up a lawn, which, winding between two mountains, brought the Merchant into a spacious plain; where he beheld innumerable flocks feeding upon its surface, and shepherds and shepherdesses tending their innocent charge.—'Here,' said Abudah to himself, 'here is neither pomp, nor luxury, nor vanity; here is rural peace, and quietness, and tranquillity, which know no sorrow.'

As thus Abudah mused within himself, he advanced towards the shepherds and their flocks; when one passing near him, immediately ran, with the utmost precipitation, among the rest, crying aloud, 'Fly, fly, O my wandering and distressed friends; for the tyrant of Tasgi, not content with driving us out from the land of Shakarah, is come down to bereave us also of our flocks and herds!'

Abudah was touched to the soul at this scene of distress and confusion, which his former passions had occasioned; and called to the poor wanderers to stay: but they, fearful and lamenting, drove their flocks along the plain, and with dread looked back, expecting to see again the cruel armies of the Tasgites.

One old venerable brahmin alone, unable through age to follow the Shakarahs, whom he had for many years instructed, sat, with a majestic composure, on a square stone, which stood at the entrance of his cell. As Abudah advanced, he rose, and made obeisance, saying: 'Know, O Sultan, I rise not to the tyrant of Tasgi; but I bow before him whom it has pleased Alla to set over his people. But wherefore shouldest thou seek to do evil, that thou mayest reap good? Are then bad actions capable of salutary ends; and is evil predominant, that purity may triumph? Alas, O Sultan! not such are the means of obtaining the talisman of the

great and perfect Oromanes: purity and affection, such as man may attain unto, true virtue and benevolence, and a faithful religion, are the means of possessing that treasure.—Hasten, therefore, O man, to the tomb of the Prophet, and there confess the follies and iniquities of thy researches; and learn, from that fountain of purity and truth, the will of Him who ordained you to this hitherto ineffectual toil.'

'Good and pious brahmin,' replied Abudah, 'much have I abused both the gifts of Providence, and you, and your poor innocent and distressed nation: but direct me in my journey to Mecca, for I seem hitherto to have trodden on enchanted ground.'

'The chest of adamant will convey you to Mecca,' answered the brahmin.

'I left it,' replied Abudah, 'in the mansions of Philosophy, which may not be found without crossing the brook, and risking the fury of the tiger.'

'There is,' answered the brahmin, 'a path that leads hence, round the brook, to the back of that mansion, into which a small bridge will carry you over the brook: and may Mahomet prosper your undertaking!'

Abudah then took leave of the sage, assuring him that the Tasgites knew not of his place of retreat; and that he might rest with the Shakarahs safely there, for no evil was intended them. The brahmin blessed Abudah as he departed.

The Sultan-Merchant hastened to the seminaries of learning; where, taking possession of the chest, he threw himself on it, in full assurance that he should awake in the temple of Mecca.

In a short time, the Merchant Abudah found himself in an awful mosque, reclining on the chest of adamant: on one side stood the box which used

to haunt his chamber with the diminutive hag; and on the other, a large cistern of water. In a moment, with mildness in his aspect, stood the Genius Barhaddan before him.

'At length,' said he, 'Abudah, receive the true keys of the adamantine chest.'

At these words the Merchant Abudah approached the Genius; and, having prostrated himself before him, received the long-expected keys.

'Begin,' said Barhaddan, 'O Abudah, and search for thy treasure.' Abudah obeyed; and in a moment the locks of the chest flew open.

Abudah, with a consciousness and dread, lifted up the lid of the chest; when instantly flew out a thousand feathers, so that they covered the whole pavement of the mosque.

'Now,' continued Barhaddan, 'put in thine hand, and draw forth the contents of the chest.' Abudah obeyed; and first he took up a beautiful, but bleeding hand, with a curious bracelet of diamonds.

'That hand,' said Barhaddan, 'was severed from the body of a fair sultana, by a slave, who could not unlock the bracelet. Dost thou think, Abudah, the wearer was the happier for that ornament?'

As Abudah was going to draw again, out stepped a poor wretch, laden with his bags of gold, trembling and looking behind;—next, on a sudden, a gay youth, with a poniard, stabbed the miser to the heart; upon which several women, in loose attire, came and shared with him the spoil, and began dancing and singing;—these were followed by a crowd, among whom was a crowned head, who ordered his soldiers to fall on them and destroy them;—then came a superior force, and put a bowstring around the neck of him that was crowned; and another stripped the crown from his head;—after these, came several madmen; some with wings

on their shoulders; some with wheels, which they strove always to keep in motion; some looking unto the skies, some drawing circles in the air with straws, some jabbering ridiculous notions, that the same quantity was both more and less than itself.

When these were passed, Barhaddan asked Abudah, 'Dost thou understand these things?'

'I understand by them,' answered the Merchant, '(and also by my travels), that neither riches, nor gaiety, nor honour, nor power, nor science, nor learning, nor obscurity, is free from the common accidents of life; and that, therefore, these can never lead us to the perfect talisman of Oromanes.'

'What didst thou understand by the feathers?' said Barhaddan.

'I knew not their meaning,' answered Abudah.

'They,' continued the Genius Barhaddan, 'were the thousand light, airy, inconsistent hopes and wishes, which lie on the top of every man's heart; which have some kind of tendency to the talisman, and so they are the first on the top of the chest.'

'And now, O Merchant Abudah,' said Barhaddan, 'art thou convinced that the talisman of Oromanes could not be treasured among such refuse as these? Shut down, therefore, the chest; and attend with silence to the scene which will follow.'—Abudah obeyed, standing like a mute with his hands before him.

'Now, thou wicked hag,' said Barhaddan, 'thou evil Genius, who lovest to torment and mislead mankind, come forth.'—At these words, the little box fell to pieces, and the hag came trembling out on her crutches before Barhaddan.

'I know,' said the pure Genius, 'thy implacable nature, and that thou delightest only in mischief and evil; but that you may have some awe for those who regard mankind, stand here, and see me

purge the man whom thou hast enslaved with worldly thoughts and desires.'

Barhaddan then commanded Abudah to wash himself in the cistern; which having performed, he ordered him a second time to open the chest of adamant.—Abudah, obeying, looked in, and saw only a little book, which Barhaddan bade him read, and he read these words aloud:—

'Know, O man, that human nature, which is 'imperfect, cannot attain to perfection: that true 'happiness, which is the real talisman of Oromanes, 'being immortal, can be enjoyed by immortals 'alone: that man, being a creature, is subject to 'the commands of his Creator; and therefore, a 'knowledge of His will, and a faithful obedience 'to it, should be the first and last pursuit of mor-'tality, till it may please the Eternal Power to 'remove him from trial to perfection, from earthly 'misery to the eternal happiness of a glorious 'paradise.'

As he ended these words, Abudah fell prostrate in the mosque, and adored the Eternal Power above; which the Genius seeing, commended him.

Then Barhaddan, turning to the hag,—'Go,' said he, 'false and wicked genius, into that chest, and there, for fifty years, contemplate the happiness thou art so anxious to recommend.'—The hag trembled and obeyed; the chest closed with violence, the locks fastened themselves on, and the whole was taken up like a whirlwind, and vanished away.

Abudah then looked around to thank the friendly Genius; but he was gone: and what surprised him more, he found himself on his bed at Bagdat, and his wife and family weeping around him. As he moved, Selima in transport ran to him, and asked him if the life were in him?

'In me!' said Abudah; 'why, woman, I have

been travelling these three months: I have seen various countries and kingdoms; I have (but would I had not!) been crowned a Sultan!'

'O,' interrupted Selima, 'my lord raves again. Thy children and servants know, O Abudah! that for four days thou hast slept upon this sofa, and we feared thou wert dead.'

'Is what I have seen, then, a dream?' cried the Merchant Abudah: 'then blessed be the Prophet, who has added unto me knowledge without guilt!'

'But now, my lovely Selima,' said Abudah, 'I am released from those terrors and uneasinesses, which have made me a burthen to thee and myself. Yes, Selima, I have learned to be content; the utmost man must expect upon earth: and I have learned to be obedient to Alla, to love and cherish my family, and to do good to mankind.'

At these words, he again embraced his wife and children; and the day was spent in decent endearments: nor lived there a happier, or more resigned and cheerful family in Bagdat, than in the house of the Merchant Abudah.

When the Genius Barhaddan had finished his tale, Iracagem arose from his throne, and humbled himself before him; then, turning to the august assembly, he thus addressed the pupils of his immortal race:—

'Hear, O ye reptiles, whose life is a span, and whose habitation is as the dust in the whirlwind; who look towards the earth, and see not below the sand that covers it; and to the heavens, but the cloud interveneth, and darkeneth your search; seek not for durable joys in a world of vicissitude; nor for happiness which a moment shall alter, as the sea-breeze blots out the writing of a child on the sand! The eye which is mortal cannot see that which is unchangeable; neither can the taste of

man be satisfied with variety. Wait then, ye sons of clay, with patience, till ye be translated into the gardens of everliving pleasures, into palaces which moulder not with the storm, into mansions which time must for ever admire; and know, that happiness is with Mahomet and Alla; and that the talisman of Oromanes is,—to obey God, and to love his commandments.

'Thanks, gentle Barhaddan,' continued Iracagem; 'thanks be to thy industry and care: well hast thou inculcated the lessons of morality, and the doctrines of truth.—Say then, my noble brother,' said Iracagem to Mamlouk, 'where has Mamlouk been employed in the service of mankind?'

'To teach the doctrine of contentment,' replied Mamlouk, 'has been the endeavour of Mamlouk: how I have succeeded, learn from the tale of Kelaun and Guzzarat.'

TALE II.

KELAUN AND GUZZARAT.

BENEATH the foot of a lofty rock, in the mountains of Gabel-el-ared, lived a homely peasant, whose business it was to lead a few sheep through the hollow passages of the mountains, from one fruitful valley to another, that they might feed on the herbs which grew plentifully near the rills and cascades, on every side descending from the craggy precipices.

Canfu had followed this pastoral life from a child; and his stock consisted of twelve sheep, which he attended, and four goats, which his wife daily milked for the support of Canfu and her son.

If Canfu had harboured a wish beyond the present scene, it was, that Kelaun, his son, might hereafter become the husband of his neighbour Raask's daughter; because it had been declared by an old and highly-reputed sage who dwelt in the valley, that he had read in the book of fate, that the descendants of Kelaun and Guzzarat should be the pride and glory of the mountains of Gabel-el-ared. With this intent, the two children were made acquainted with each other from their infancy, and brought daily to the same spot of ground to play and gambol together.

But the haughty disposition of his comrade Guzzarat soon grew offensive to the fiery temper of the impetuous Kelaun; and the young couple, instead of imbibing a love and friendship for each

other in their infancy, broke out in mutual hatred and animosity. Canfu saw their growing dislike with the utmost grief and sorrow; he had asked of his Prophet but one request, and that, he perceived, would be denied him.

The angry father could not conceal his vexation, but daily poured out his discontent against the gracious purposes of Heaven, which, he imagined, were for ever contrived to thwart and disappoint him.

As he was one day sitting upon a stone, and watching his flock by the side of a cascade, which ran foaming from the rocks above, he perceived a naked body come tumbling down the torrent, and which, having passed the fall, swam on the surface of the waters, and seemed to all appearance dead.

Canfu could not behold such a sight without endeavouring to rescue the body from the current; which he effected with his crook, as the stream, though rapid, was very narrow. Having pulled it on the bank, he perceived it was the body of a beautiful woman, which, as soon as the water dried from it, gave signs of life, and by degrees recovered its powers of action.

Canfu had pulled from his shoulders the vest which he wore, and spread it on the stranger, when he drew her to the land: but he was greatly surprised to find that she was so soon recovered; nor was his amazement lessened, when he perceived a web like a wing expanding from each shoulder, and saw the fair stranger mount into the air, like an eagle soaring to the sun.

Canfu continued watching her with his eyes; while she flew towards the rock, whence she had been carried down by the torrent; and several times did she encircle the whole range of mountains in her flight, as though she had been in quest of some prey.

On a sudden he perceived a second figure in the air; the winged female attacked it, and was repulsed, and fell again into the lake; and the shepherd again saw her carried down the cliff by the rapid stream. Again, in amaze, the shepherd drew the body out; which, being dried, revived as before, and presented once more to his view the beautiful female.

'It is vain, O Canfu,' said she, 'to strive against a race who are my superiors. But for your kindness I must have perished; for such is my nature, that the water, in the time that the sun runs his course round the earth, would dissolve my being. —I am of the race of Genii, of those bold and free Genii, who dared disobey the seal of Solyman, and the commands of Mahomet. It is my delight to thwart the will of that Prophet: you saw me this moment engaging with the Genius Nadoc, who was bearing a message from Mahomet. Nadoc, knowing the imperfection of my nature, would not attack me till I flew directly over the lake; he then maliciously plunged me into the water, hoping to destroy me; but I knew one was near to help me, who was offended at the Prophet, because he disregarded thy prayer. What Mahomet, therefore, denied thee, O Canfu, I will grant, provided thou consentest, for my power is limited; neither may I help or distress mankind without their own approbation or concurrence.'

'O beautiful Genius,' answered Canfu, 'thou hast my consent: unite but my son Kelaun in the bonds of marriage with Guzzarat, and I will ever be obedient to thy commands.'

'Return then with joy to thine hut,' said Giuaraha; 'for already a part of thy wish is granted.'—As she spake these words, she spread her airy pinions, and mounted from his sight.

Canfu was at a great distance from his hut, and did not arrive under his native rock till the sun was hidden behind the mountains of Gabel-el-ared.

The twelve sheep and the four goats preceded him. His wife knew the bleat of the sheep, and ran out to meet her returning husband.

'Thy sheep,' said she, 'O Canfu, are complete in number; thy goats also are four; even as they went out with thee, so are they returned: but where is Kelaun, thy son?'

'Kelaun,' answered the astonished father, 'went not out with me; the way was tiresome and dangerous, and I would not suffer him to accompany me.'

'I know it well, O Canfu,' replied his wife; 'Kelaun went out, while the sun was yet in the valleys, to seek thee——' At these words, the countenance of Canfu fell; for he remembered at that time it was that he had given Giuaraha his consent.

'Is he not,' replied the anxious father, 'with Guzzarat, the daughter of Raask?'

Their huts were not a furlong apart: Canfu hastened toward the dwelling of Raask; but Kelaun was not there.

Tired as the shepherd was with the heat and labour of the preceding day, yet, leaving the sheep to the care of his wife, he set out to seek among the mountains his wandering son. He laboured the whole night in a fruitless search; and returned to his hut in the morning, spent and overcome with grief, care, and remorse.

'Alas!' said the unhappy father, 'I have consented to my own misery, and Giuaraha has stolen from me the only joy of my heart!—O Prophet —— but,' said the wretched Canfu, 'I dare not

call upon thee, for I have joined with thine enemies, and thou hast justly deserted me!'

We must, however, leave the sorrowful hut of Canfu, and follow the steps of the little Kelaun among the mountains.

Kelaun was well acquainted with the valleys and rocks which stood near the habitation of his father; he knew the notches which Canfu had cut as directions, and followed them faithfully till the daylight decreased, every moment expecting to meet his father, and the sheep and the goats, whose company he preferred to the imperious Guzzarat. But when night overtook him, his little knees knocked together with fear; and, because his parent had forgotten to teach him to address any other power, he prayed to Canfu, and cried aloud that he would come and deliver him.

He was then on a barren spot, surrounded on all sides with rocks, except a small aperture through which he had crept. As he gained the middle of this vale, a small blue flame burst forth out of the ground, which increased in a pyramidical form, till it seemed like a hillock of fire.

The wind immediately arose, and bellowed on the cliffs and ragged tops of the surrounding mountains; but no storm could reach the bottom of the vale, where the infant Kelaun stood, gazing at the rising flame which burned in the middle of the heath.

Presently the air was filled with shrieks, and in a moment the blue fire was surrounded with the Genii of the place.

The first in dignity stood the bold Giuaraha: she commanded silence among them, and, ere they began their midnight rites, harangued them to the following effect:—'O ye invincible but by water! see among your ranks an infant devoted

to the power of our art. His parent has consented to our dominion; and Kelaun, the son of Canfu, is committed into the care of the despisers of Mahomet. Let us see, therefore, O royal race, how far the human heart is capable of being tutored in the licentious maxims of our undaunted establishment: let us carry him to our palace in the centre of the earth, and instruct him in such artifices and wiles, as may make him a scourge to the humble dependents on the Prophet of Mecca.'

To this exhortation the whole assembly muttered applause; and the valley, sinking by degrees, descended with the Genii and the prize, and left the black heavy mountains above tottering with their powerful enchantments.

Kelaun, amazed and confounded at the sight, filled the air with his cries: but his fears were vain: Canfu had resigned his son, and Mahomet would not rescue those who mistrusted and hated his government.

The valley having descended for some time, at length stopped, and, with a shake like that of an earthquake, settled itself in the bowels of the globe.

No sooner was the valley fixed, than the solid rocks which surrounded it opened on every side, and formed rough and irregular arches and avenues, leading from its centre.

Immediately an innumerable host of evil Genii issued from the rocks, and the place was filled with the restless spirits of those disturbers of mankind. But far above the rest was seen the proud Allahoara, the leader and encourager of that rebellious crew of Genii; whose voice was as the echoes of thunder on the mountains, and whose restless eyeballs shot flashes of lightning like the

vengeful clouds. The little Kelaun stood astonished at his presence, and Giuaraha led him trembling like the pendent aspen-leaf that overshadows the flood.

Allahoara, who knew the prize that his sister Giuaraha had brought, commended her care and fidelity in the cause of the restless Genii, and gave orders that the infant should be immediately put under proper tutors to educate him, and make him capable of the work they purposed to employ him in. Giuaraha was appointed his nurse, and she it was whom Allahoara commanded to lead Kelaun through the schools of that abandoned race.

These orders being issued, the tumultuous band dispersed through the caverns and the arched rocks, and left Giuaraha with her little prize.

And first the Genius led him through a range of vaulted rocks, into a long room of splendid garments, and endeavoured to fix his attention upon them: she made him try on several, and told him he looked like a little god. Kelaun was pleased with the finery of the place, and began to give credit to the words of Giuaraha. His little head was soon filled with vanity, and his thoughts centred in himself. Next she placed him on a soft sofa, at the extremity of the room; and while he lay entranced in sleep, she presented before his imagination a vision of the night. Kelaun, as he slept, thought that he saw his father Canfu on the rocks of Gabel-el-ared: the form of his visage was as the dark black precipice; and he spake as the angry waves, when they rush into the hollow caverns: he chid the little Kelaun, because he appeared so gay, and commanded him to put on his shepherd's coat, and follow the twelve sheep to the brook.—Kelaun awoke with the terrors of the vision, and told his tale to the artful Giuaraha.

'Silly father!' said the Genius; 'silly Canfu, the shepherd! shall Kelaun, the favourite of the Genii, regard the dreams of a father, or think again of the poor shepherd, Canfu? No, my son, despise the lesson, which the base goatherd has taught you, and think no more of the tales of thy unworthy parents. Kelaun, my son, was born to rule; how then shall he who is a king, regard the lessons of poverty and ignorance!'

She then took the vain son of Canfu by the hand, and led him, accoutred in tawdry robes, to a small field where a thousand little imps were playing together: at the sight of Kelaun, they all bowed, and began to praise the plumes which adorned his head, and the robe which flowed from his shoulders.

It were long and weary to follow the son of Canfu through the course of education devised for him by the artful Giuaraha. Sometimes she would entertain and stimulate him with stories of conquering heroes, before whom submissive crowds bowed down. Sometimes she would describe the gay courts of kings, and scenes of splendid greatness — then, artfully shifting these, would portray in cold and dreary imagery the humbler stations of this world, and recalling to his mind the early objects of his familiar regard, show them exposed to the contempt and derision of those for whom she had excited the youthful admiration and envy of her pupil, the privileged few among mankind to whom wealth and greatness appertained. Thus, for many a year, were his youthful passions cherished, and his sympathies excited in favour of those among whom he now ardently desired that his good Genii, as he called his instructors, would endeavour to place him at whatever expense.

'My son,' said Giuaraha one day, in reply to his importunities, 'you have ceased of your own accord to bow down before Alla, and you no longer call on the ignoble names of Canfu and his wife in dreams of the night; enough then has been done: thou hadst strong passions and desires by nature! O Kelaun, thy parents suffered them to increase, and I have taught thee to indulge them; thou art now a fit scourge for the sons of the Faithful, and thou shalt this day see with me the realms of the Caliph of Bagdat. As she spake, she seized the youth by the arm, and in a moment they were in the royal palace of Bagdat.

Kelaun found himself in a large apartment; a noble youth on a sofa was sleeping before him.

'Kelaun,' said the Genius, 'thou beholdest the heir of the Caliph of Bagdat.'—'But I have no weapon,' answered he, 'to eternize the sleep of this delicate heir.'

'That,' replied Giuaraha, 'is not permitted us. Could we carry our agents at pleasure to perpetrate what mischief we have conceived against the sons of the Faithful, Kelaun should have a thousand darts, all charged with the poison of the scorpion:—but, alas! our power is curbed by that Mahomet whom we detest: neither could I have brought Kelaun to this place, had not Raalcour, the heir of the Caliph of Bagdat, neglected to make his vowed pilgrimage to the tomb of the Prophet. But your hand must not be upon his life; therefore, I will secure Raalcour, and give to Kelaun the form of his person.'

So saying, Giuaraha breathed on the son of the shepherd, and, touching the sleeping Raalcour with her finger, he became a bird.

Kelaun, seeing the metamorphosis, ran eagerly to seize the bird; and Raalcour had died under his hands, but for the interposition of Giuaraha.

'What, wretch!' said the Genius, 'art thou so abandoned in malice, that the commands of thy protectress can have no influence over thee? The curse then of blindness fall upon thee; and, lest you should betray, by your malicious follies, the secrets of our race, I will take from you the remembrance of the past.'

'And cursed,' returned Kelaun, 'cursed by the Prophet whom thou hatest be thy detested race! may your toils and labours be ever attended with the execrations of those whom you pretend to serve! There is neither peace nor friendship, there is neither gratitude nor love, in the workers of evil; and they shall be first to curse you, whom ye most seek to bless!'

At these words the Genius answered not, but fled howling away; for she perceived the spirit of the Prophet of Mecca spake in Kelaun, and she sought with remorse the caverns of earth and the valleys of death.

And now the mutes and eunuchs opened the doors of the apartment, and prostrated themselves before the fictitious Raalcour.—'Death,' said they, 'hath closed the eyes of Zimphrah; and the Caliph of Bagdat, thy father, is ascended into the ninth heaven!'

Kelaun heard the voices of the eunuchs, but saw them not; and they were amazed to find their supposed Caliph groping like unto one who searcheth for light.

'O,' said the chief of the eunuchs, 'what evil hath befallen my royal lord? Why doth he refuse to look upon his prostrate slaves? The whole city wait with longing eyes to behold their

new Caliph; and Raalcour seeth not the slaves which acknowledge him for their lord.'

'Proclaim, then,' said Kelaun, 'the mightiest rewards for him who shall restore to the powers of sight the Caliph of Bagdat.'

Seven days went the heralds forth with trumpets and hautboys, and proclaimed the mightiest rewards for him who should restore to the powers of sight the Caliph of Bagdat.

The tribe who give ease to the sick came to the palace in throngs, all promising sight to the blind Caliph; but their applications had no effect on the representative of Raalcour.

The Caliph, enraged by disappointment, dismissed all those that failed with ignominy; and at length, irritated by successive failures, and painful remedies, denounced sentence of death against any who should in future undertake the cure, and fail of success.

All now feared to approach the monarch, and the eyes of the Caliph were still strangers to light.

After a time, came a young man in the habit of a physician, and required to be brought before the Caliph, that he might try his skill. The attendants in the seraglio were sorry to see any more pretenders arrive; and they cautioned the young physician not to undertake a cure, which was so likely to end in his own destruction. To these remonstrances he answered nothing; but with a smile bade them not distrust his skill, but immediately admit him to the presence of the Caliph.

The slaves and eunuchs of Kelaun obeyed with reluctance, and led the young man into the chamber of the fictitious Caliph, with the like silence and sorrow that they would have carried out a friend to the inclosures of the dead.

The young physician made his obeisance before

Kelaun; but the surly monarch bade him proceed to his work without delay, as the hand of the executioner waited for his head. The young man seemed not the least dismayed by his threats, but, taking a quantity of powder from a bag which he held under his vest, he blew it in the face of the Caliph, and the scales fell from his eyes, and Kelaun beheld the light.

The attendants in the seraglio beheld with joy the happy transformation, and the Caliph surveyed with eyes of pleasure the man who had blessed him with sight.

'Let this physician,' said he, 'be exalted in the land; let him be above every vizier and every noble in our realms; let honour attend him, and every new sun behold him more and more respected and beloved. Demand of me,' continued Kelaun, 'demand what reward your soul would wish to be possessed of, even to the half of my kingdom, and thou shalt enjoy it.'

'O Caliph,' answered the young physician, 'far be it from me to seek honour or riches; far be it from a humble cottager to mix in the tumults of the great: forgive me but one deceit, and the heart of thy servant shall rest satisfied for ever.'

As she spake these words, the young physician threw off her disguise, and Kelaun beheld that he was talking to a beauteous female.

'Happy am I,' said the Caliph Kelaun, 'that nature has pointed out a proper reward for my lovely physician: yes, fair stranger,' continued he, 'thou art the sultana of my heart, and shalt divide with me the pleasures of the empire which I enjoy.'

The fair stranger fell at the Caliph's feet, and after a short silence, thus addressed the fictitious Raaleour:

'To be the meanest of thy slaves is the wish of

Guzzarat, the daughter of the peasant Raask, a base inhabitant of the mountains of Gabel-el-ared.'

'I know not,' answered Kelaun, 'the mountains you speak of; but Paradise itself would not be degraded by the birth of my lovely Sultana.—But why do I suffer such perfection to lie on the earth, like the jewel that is unfound, when it will add such lustre to my crown? Yes, lovely stranger, this day shall make thee wife of the Caliph Raalcour.'

'Strange it is, my lord,' said Guzzarat, rising, 'that the prince Raalcour should be ignorant of the mountains of Gabel-el-ared, where you have so often chased the foaming tiger on the rocks that hung over the cottage of my father, and where I have, with wishful eyes, traced your divine steps: nay, doth not my lord remember that once, when tired and fatigued with the chase, he prayed my mother to bring him a cup of water; and she sent your slave Guzzarat to you with the milk of her goats? Yes, my lord, you smiled when I approached, and you bade me obey with cheerfulness the command of my parent.'

The son of Canfu understood not this conversation; his memory of the past was taken from him; neither otherwise could he have known what the true Raalcour had done before his transformation.

'Alas, my princess!' answered Kelaun, 'I lost with my sight all the memory of the past; neither knew I my state, when my slaves came around me, till my faithful eunuch declared to me my titles; but whether thou art descended from a throne, or a cottage,—whether thou camest like the sapphire from the entrance of the earth, or, like the morning star from the chambers of the sun,—thy worth is in thyself, and can receive no additional lustre from that which surrounds it. But by what art,

my fair stranger, did you work this miracle in my behalf? Who did open the treasures of physic before thee, and where did the young virgin of the mountains obtain a knowledge surpassing the sages who have long studied in the city?'

'My lord,' answered Guzzarat, 'shall hear his slave unfold all her knowledge before him.'

'Several moons had passed since I had seen my prince Raalcour hunting in the mountains; when I heard from the caravans which travelled over our rocks, that the Caliph Zimphrah was no more, and that Raalcour, his son, was proclaimed Caliph of Bagdat: the travellers also informed me that the Caliph's sight was departed from him, and that high rewards were published for those who should restore him to his sight.

'Hearing these things, my mind was with my lord the Caliph, and I wished for the power of giving light to the eyes of my prince; and I said to my mother,—'O that Guzzarat was capable of restoring sight to the blind!'

''Wherefore,' said the wife of Raask, 'doth Guzzarat long to occupy the business of the sages?' Then made I answer, 'Knoweth not my mother, that the Caliph languisheth in darkness, and the sight of his eyes is passed from him?' And she answered: 'Vain Guzzarat! how doth the pomp of greatness bewilder the thoughts and wishes of the poor. Alas! my daughter hath forgotten contentment since she saw the richness of the garments of the prince Raalcour! Vain Guzzarat! return to thy charge, and feed the goats in the pastures of Gabel-el-ared.'

'So saying, my angry parent drove me before her, and ordered me to keep my father's goats from straying on the mountains. My feet obeyed the voice of my mother; but my heart fled like a leo-

pard over the rocks, and was fixed on my lord the Caliph.

'I went, discontented, with my goats to the mountains, and ridiculed the poverty and humility of my parents. 'Why,' said I, sighing, 'hath nature put aspiring minds under the fetters of age and authority? why must the quick pulse of gaiety and youth be deadened by the torturing precepts of infirmity? Doth not the young lion rush more furiously on its prey, than the aged sovereign of the woods? doth not the colt outstrip its mother in the chase? Why then should the bloom of Guzzarat be hidden and buried with the wrinkles of the wife of Raask?'

'As I spake thus to the rocks and caverns, I beheld a young shepherdess entering the pastures; her hair was interwoven with the pride of the field, and chaplets of flowers hung around her garments; she lightly tripped with her feet to the music of a flute which she breathed upon, and her voice, like the voice of melody, was intermingled with the wild notes of her instrument.

'As she advanced with her flocks, I arose to meet her in the dance. She smiled at my approach, and thus began her pleasant raillery:

''O elegant companion of the goats and sheep, how dost thou love to revel here in the luxurious bosom of thy parent mountain! Happy Guzzarat, whose pleasure is obedience; and happier Raask, who is blessed with the eldest daughter of duty and submission!'

'As she thus spake, she cast a smile of ridicule upon me, and turning cried out, 'Follow, dear Guzzarat, yon adventurous goat: behold, thy companion is clambering among the precipices!'

'I looked, indeed, and saw the goat was straying, but, stung with her severities, I cried out, 'O fair

stranger, rather lessen my misfortunes by your pity and advice, than increase them by your cruel reflections.'

''Is Guzzarat, then,' said the shepherdess, 'willing to follow the advice of her friend?'—'Yes,' answered I, 'deliver me but from this distressed situation, and I will for ever acknowledge your kindness.'

''Then,' answered the shepherdess, 'return to your cottage; and whatever you are ordered to perform, be disobedient; and if I find you faithful, meet me here in three days.'—As she said thus, she again began her song, and, winding with her flock among the rocks, soon stole from my sight.

'At night I returned to the cottage, and the wife of Raask ordered me to prepare a kid for our suppers; but her commands were to me of less consequence than the promise which I had made the shepherdess of the mountains. The wife of Raask was enraged at my disobedience, and my father being absent, she called her neighbour Canfu to help in subduing her refractory daughter.

'The monster Canfu was rejoiced to torment me: he dragged me to the cottage, and tied me to a post that is fixed before the door.'—

'Who,' said the Caliph, enraged, and interrupting Guzzarat's tale, 'who is this wretch Canfu?'

'Prince of my life,' answered Guzzarat, 'you have not yet heard the cruelties of this base shepherd; my ignominious situation did not satisfy the malice that he had conceived against me.

'My father returned home at night, and hearing of my obstinacy, commended his wife for calling in the assistance of Canfu to subdue me. But I told him I was tired of a peasant's life, and would not be controlled.

'Raask put on frowns as I spoke, and his coun-

tenance was turned against me.—'What!' said he, 'dost thou despise the parents that have nourished thee, and thy friends that would reclaim thee? Then let the blessings of them that would bless thee turn into curses on thy disobedient head, and let the friendship of Canfu be fury and control over thee!'—'Yes,' answered the cruel Canfu, 'I, my friend, will subdue this wicked Guzzarat for thee. The heart of the parent bleedeth for the tears of its offspring; but correction cometh best from a friend.—Ah! would that some friend had trained for me the impetuous spirit of my son, which I fear has in some way or other led him to destruction.'

'My father then delivered me into the hands of the monster Canfu, who forced me from the sight of my parents to his odious cottage. As soon as we arrived there, I was given over to the correction of his wife.—

''There,' said the wretch Canfu, 'revenge the loss of thy son on this proud disobedient female.'—

'The eyes of the wife of Canfu glistened as she beheld me; and her rage and revenge broke out into blows and imprecations; nor did the merciless woman forbear, till, overcome with her cruelty, I sunk to the ground.'—

'By the powers of desolation,' said the fictitious Caliph Kelaun, 'the wretch Canfu, and his cursed wife, shall experience the most exquisite tortures!—Let them,' continued he, turning to his eunuchs, 'let the wretches be brought, ere the morning, to the divan, and let a scaffold be erected, so that the whole city may be witness to their punishment.'

'Yea,' answered Guzzarat, prostrating herself before the Caliph, 'so let the enemies of the righteous perish!'

'Proceed,' said the Caliph, raising her up, 'pro-

ceed lovely Guzzarat in your tale: I am in terrors to think how you escaped the malice of your accursed enemies.'

'For two days,' answered Guzzarat, 'I was confined and vexed by Canfu and his wife; and the third day, as she led me forth to inflict her daily stripes upon me (her husband being with his flock), I rose up against her and contended with her. She called for help, but no one was near: at length I prevailed, and leaving her stretched on the ground in a swoon, I hastened to the rocks, where I had before seen the shepherdess of the mountains; still in terrors lest Canfu should stray in the same paths. At the decline of the sun, my fair instructress appeared, but her flock followed her not; she held in one hand a bag, and in the other a bundle of raiment.

'As she advanced forward, she held forth the bag to me, saying, 'My spirited pupil, take this powder, and put on this raiment, the garb of a sage of Bagdat; and I will convey you to that city, where you must demand admittance to the Caliph, and, throwing some of this powder in his eyes, he shall receive his sight.'

'She then arrayed me in the vestments she had brought; and, giving me the bag, she blew upon me, and in a moment I found myself in the streets of Bagdat, before the royal palace, where a crowd soon gathered around me.

''What!' said they, 'art thou alone left of our sages, or art thou a stranger? which if thou art, and canst not give sight to the blind, depart this city.'—'Yes,' answered I, 'I am come to restore Raalcour to his sight.'—'Then may the Prophet bless thy work!' answered they.

'Immediately I entered the palace, and thy eunuchs brought me before my lord the Caliph.'

'This day,' said the fictitious Raalcour, 'shall be for ever remembered with joy; for I have not only received the sight of my eyes, but also an object worthy of their utmost contemplation.'

The Caliph then took the ambitious fair one by the hand; and that day she was proclaimed the destined Sultaness of Bagdat, and a period was appointed for the solemn celebration of the nuptials, which were to be graced by the punishment of Canfu and his wife as a part of the spectacle. In the mean time the Caliph sent out an armed body to apprehend Canfu and his wife.

The soldiers arrived at the cottage in the night, and beating against the door, demanded Canfu to come forth. Canfu looked through the lattice, and saw the soldiers of the Caliph; and being terrified at the sight, he cried out, 'O Genii of the air, where is Kelaun, my son? where are the promises which you made to the wretched Canfu? now, if ever, O help my distress!'

As he spoke, the evil Genius Giuaraha appeared:—'What,' said she, 'does my subject Canfu require?'—'O,' answered Canfu, 'the soldiers of the Caliph beset me; thou knowest, good Genius, that they are the instruments of death.'

'Fear not, shepherd,' answered Giuaraha; 'have not I said it, and who shall make vain my words? Even yet shalt thou see Kelaun, thy son, in the arms of the imperious Guzzarat.—Nay,' continued she, 'ask me no more; thy wish alone was to see thy son Kelaun the husband of thy neighbour Raask's daughter; the Genii of the air are content to fulfil their promises. If we grant your wish, what more have you to require? Whether the blind wish of mortality proceedeth from wisdom or folly, concerneth but little our immortal race.'

Thus saying, Giuaraha turned from Canfu with a

smile of contempt, and spreading her airy pinions, disappeared from his sight; and the soldiers, rushing into the cottage, bound the wretched parents of Kelaun, and led them away to the city of Bagdat.

Before the sun was awakened from the dream of night, Canfu and his wife were led in chains to the outer court of the palace; and the first salutation which the eunuchs gave the fictitious Raalcour and his new Sultana was, that Canfu and his wife were confined in chains in the outer court of the seraglio. The eyes of Guzzarat sparkled with pride and self-satisfaction at the eunuchs' report. 'Now shall the base-born Canfu and his wife bow before my greatness!' she exclaimed. 'Commander of the Faithful!' she continued, 'deign to order that the peasant Canfu and his wife be brought before us.'

At the command of the Sultan, a throne was raised before the gates of the palace, and amidst the shouts and cheers of the assembled multitude, the supposed Caliph led forth the imperious Guzzarat, and seated her by his side. The heralds then proclaimed silence, the uproar ceased, and the crowd making way, the guards led the unhappy Canfu and his wife to the foot of the royal throne. The miserable pair shook with fear; the sinews of Canfu were almost shrunk up by terror, and the vision of day was fast fading from his eyes, when a bright form suddenly stood before him, and waving her hand, seemed to restore him to consciousness. She was clad in refulgent armour of gold, a thousand feathers nodded from her crest; on her left hand sat perched a little bird, and in her right hand she held a wand of adamant. The guards of Kelaun were confounded at the sight; they stood motionless, while the Genius Hassarack thus addressed the amazed Canfu:—

'The law of his Prophet was grievous unto

Canfu,' said the Genius Hassarack, 'and the unsearchable way of the great Alla seemed unto him crooked and unjust. Shall then the thoughts of the righteous Alla be likened unto his thoughts? or shall the hand of Him who made the stars and sun, be guided by the vain decrees of a reptile's heart?

'O Canfu! thou short-sighted, unbelieving wretch, what hast thou gained by leaving the worship of Mahomet, to follow the wicked steps of the apostate Genii? It was because the Prophet of the Faithful knew, that only evil could arise from the loves of Guzzarat and Kelaun, that he had intended ever to separate them, thereby to bless and prolong the life of Canfu, his votary: but since you have denied Mahomet, your guardian, and sought fellowship with his enemies, therefore he hath suffered them to repay your impious services with such exquisite miseries, by granting you the foolish wishes of your heart.—Behold then, thou worshipper of the evil Genii, thou impious renegade, thou blasphemer of our holy Prophet, the desires of thy heart completed.'

As Hassarack spake thus, she again waved her hand, and the robes of the Caliph fell from the fictitious Raalcour, and the form of his face was as the form of Kelaun, the son of the shepherd Canfu.

The tortured Canfu looked with amaze on his metamorphosed son; nor was Kelaun less astonished, when, recovering his former shape and memory, he perceived that his severities had been directed against his father and mother.

'O cursed Giuaraha,' said the faltering Canfu, 'thou hast indeed joined Kelaun with the haughty Guzzarat. Thy promise is fulfilled, and Canfu falls a prey to the follies of his own short-sighted desires.'

As he thus spake, the wretched shepherd sunk on the earth, with his eyes fixed on Kelaun, and

the imperious Guzzarat. The good Genius approached, and raised the almost expiring penitent. 'Alla,' she said, 'is merciful; he gives thee the remainder of thy days to practise the lessons he has taught thee by adversity—to control thy desires, and seek to discharge the duties which lie in thy path—trusting events to him alone.'

Guzzarat beheld these strange metamorphoses with displeasure; instead of the Caliph Raalcour, she found herself tied to her neighbour Kelaun, and herself no longer Sultaness of Bagdat, but again a mean shepherdess of Gabel-el-ared. Her tongue was charged with malice, and her eyes with resentment; but Hassarack had, by her magic power, stopped all further utterance of her passions.

The multitude were hardly less astonished at these amazing changes than the principal actors themselves. They saw with pleasure one tyrant deposed; but they knew not how the shepherd Kelaun could personate their Caliph.

Hassarack knew their thoughts; and turning to the populace, 'Where,' said she, 'O inhabitants of Bagdat, where is your Caliph Raalcour?—Behold him,' proceeded she, 'here in the form of this bird, suffering the malice of the evil Genii. But do not think, O inhabitants of Bagdat,' continued she, 'that Mahomet had permitted this transformation, unless Raalcour, by neglecting to attend to the religious duties enjoined by the Prophet, had subjected himself to the displeasure of Alla.—But his sufferings are at an end, and to me it is given to restore your lost Caliph to his subjects.'

Thus saying, she gently stroked the bird with her wand, and by degrees Raalcour was restored to his former shape.

The inhabitants of Bagdat saw, with the utmost joy, the pleasing transformation, and sent up their

public thanksgivings to Mahomet and Hassarack, who had delivered them from the bondage of the tyrant Kelaun, and restored to them their lawful Caliph, Raalcour.

Raalcour was no sooner sensible of his transformation than he ascended the scaffold, and kneeling in the sight of all his subjects, 'Thus,' said he, 'O my people, do I petition our Prophet for pardon and peace. To Alla, the all-powerful, belong glory and worship; and base are we, his creatures, if we neglect to pay our religious services unto him. For what is the most perfect mode of life, or uprightness, free from guile, if we neglect to praise and bless the Author of our existence?'

'Well pleased am I,' said Hassarack, 'to see these early acknowledgments of your gratitude, O Caliph; and now, having humbled yourself before Alla, ascend your throne; to you I leave the disposal of these offenders against Alla and his Prophet. Let the first act of your new reign show that justice, tempered by mercy, shall govern your councils.'

The Caliph and his people bowed down their heads before the benignant Genius; when they raised themselves, she was gone.

'O Alla,' cried Raalcour, 'direct the mind of thy servant, and may his strength be in thee!' So saying, the Caliph ascending his throne, remained silent for a few moments, while he cast a searching glance around him, as if to read in the looks and gestures of the culprits the course he ought to take.

Kelaun had thrown himself at the feet of his parents—the beautiful Guzzarat remained standing at a little distance with her hands folded on her bosom, and her eyes fixed on the ground.

The Caliph made a sign that the whole party

should approach his throne; and, having commanded that the chains should be taken from off Canfu and his wife, he thus addressed the shepherd:

'O Canfu, thou hast sinned against Alla and his Prophet, and thou hast been punished in the very accomplishment of thy wishes; but against me thou hast committed no crime. Thou art free then; but before thy departure, ask some favour of thy sovereign to crown this happy day.'

A shout of applause rung through the air. Canfu prostrated himself before the throne of the Commander of the Faithful, and returned thanks to Alla. The favour he sought was—that as his cabin had been burnt by the soldiers, he might be allotted some spot of ground in a region a little removed from that which would now only serve to remind him of his guilt and affliction, and be left to spend the rest of his life in penitence and peace.

His prayer was granted.

The Caliph then turned to Kelaun, and having heard the impostor's eventful story from his own lips, he kindly said, 'Kelaun, thou hast sinned indeed, but still more hast thou been sinned against. I first pronounce thy marriage void, since Guzzarat sought not Kelaun but the Caliph. And as thy habits and education seem better suited to a court than to private life, I will assign thee a place near my own person, where thou may'st yet enjoy greatness consistently with thy duty.

Kelaun fell at the feet of his sovereign. 'O, gracious and most worthy representative of the Prophet!' said he, 'the sorrowful Kelaun asks but one boon of his Sultan—that he may be permitted to leave the scene of his imposture, and, retiring to the humble life in which he was born, consecrate his future days to the happiness of his parents,

and use the talents he has acquired for the benefit of those in his own sphere.'

The Caliph graciously held out his hand, which Kelaun, kneeling, reverently kissed.

Raalcour now turned to Guzzarat, and with a sterner aspect than he had hitherto worn, desired her to exchange forgiveness with Kelaun, and then tendered her the protection of the Sultana, his mother, if she chose to remain in Bagdat. But the pride of Guzzarat was humbled; better feelings stole into her mind with the remembrance of her deserted parents, and she besought permission of her royal master to return to their dwelling, under a safe escort, where she might atone for her past faults by her future dutiful submission.

The Caliph applauded her decision, and sent her back to her parents, with such gifts as should ensure comfort to them in their humble sphere for the remainder of their lives.

About twenty-five or thirty years after the events we have related took place, the Caliph Akbar having succeeded his father Raalcour, was hunting in a wild region, about a day's journey from the mountains of Gabel-el-ared, when he and three of his attendants, having lost their way in the shades of the evening, met a well-clad thriving-looking mountaineer, between forty and fifty years of age; they inquired for the nearest shelter, and were invited to his cottage, whose glimmering light they beheld at a distance. Children of all ages ran out to meet their father, from the maiden just entering into womanhood, to the child who was clinging to its mother's knee.

A rustic but plentiful meal was set before the wanderers; and the Caliph, having satisfied the demands of hunger, retired to the room which the

shepherd and his wife had resigned to his use,—while the mother and her children, with an aged father, had betaken themselves to a neighbouring cottage for shelter.

The three attendants of the Caliph having stretched themselves on the ground, began to converse in the language of the court, nor did they interrupt themselves when their host came in with logs and began to kindle a fire; for as he, like other shepherds, spoke the dialect of the mountains, they felt themselves secure from being understood by him. But the good shepherd as it happened was familiar with the Arabian language, and heard certain words on a subject which awakened all his attention. Pretending to be busied in arranging the apartment, and disposing of his milk and the remains of the meal, he overheard enough of their conversation to perceive that they had formed a plot to murder the Caliph, and seat his brother on the throne. They frequently mentioned the name of Giuaraha, and the shepherd gathered that she was the friend and ally of the Caliph's brother, and that they had been instructed by her to lead him astray, and take the first opportunity of dispatching him by strangling, which it seemed they proposed to do as soon as all should be at rest in the cottage; and then to carry his body to the camp, and pretend that he had fallen from his horse. They appeared to have accomplices at Bagdat, who had agreed, on receiving intelligence of their Caliph's death, to carry off his Sultana and children, and proclaim his brother, Haffda, their Caliph. Having collected all that he required to know, from the mouths of the traitors, the shepherd, declaring that he would look to the strangers' horses and then retire to rest, hastened to the Caliph's sleeping-room, and climb-

ing in at the window he cautiously awoke him, and informed him of the plot he had just overheard.

The Caliph perceiving that no time was to be lost, hastily and cautiously followed his host by the window, and mounting one of the horses, while the shepherd took another, and left the others at large (to deprive the villains of their use), they made the best of their way through that wild region, which, being perfectly familiar to the shepherd, they rapidly crossed, though night had cast her veil over all nature. They reached the hunting camp before dawn, and found the officers in great consternation at their Caliph's absence. Having secured those whom he knew (from what had been overheard in the cottage) to be engaged in the conspiracy, the Caliph despatched them, with a small party under the shepherd's guidance, and who were ordered to secure the three traitors whom they had left. He then set out with the remainder of his faithful followers, and arrived at Bagdat in time to crush the conspiracy, for the favourers of Haffda were awaiting the return of those who had undertaken to dispatch the Caliph before they ventured to proclaim his brother.

But great was the consternation of the Caliph to find that the Sultana and her children had fled, in consequence of her having discovered a plot to seize them. He immediately despatched trusty messengers in search of them, and they were found under the protection of a poor widow and her son, among the mountains of Gabel-el-ared, who had concealed them at the risk of their own lives from the strict search of their pursuers. The Sultana insisted on taking her deliverers with her to present them to the Caliph, and she

gave orders that they should be carefully lodged till she should command them to her presence.

The Caliph had not been unmindful of his shepherd host: he and his family were brought to court. And on one of those days when the Caliph was accustomed to sit on a throne elevated under an awning, at the gates of the palace, the shepherd was brought before him, and received the thanks of his sovereign in presence of the multitude, who rent the air with shouts for their Caliph and for his deliverer. The Caliph commanded silence, and ordering the shepherd to draw near,—'It is plain,' said he, 'that you are not unfit for courts, your tongue bespeaks some other calling than that of a shepherd, and other breeding than that of a mountaineer; you shall be exalted to the right hand of your Caliph; wealth and honours shall be poured on your head.'

'Commander of the Faithful,' said the shepherd, kissing the skirt of his garment, 'suffer thy servant to decline these unmerited favours, and to take back with him to his valleys only a grateful remembrance of his sovereign's goodness. I have known courts;—even to this court I am no stranger.'

'How!—when!' exclaimed the astonished Caliph, 'when could you ever have trodden these courts before?'

'When I sat on that seat,' replied the shepherd, pointing to the throne,—'for know, most mighty Caliph, that thy servant is that Kelaun whose story has been recorded in the chronicles of your royal father's reign. If I mistake not greatly also, that humble widow, whose son now leads her to the royal presence by command of thy Sultana, is the once beauteous and haughty Guzzarat. When last we met in this royal court, we sat

side by side on that throne. The machinations of Giuaraha were for awhile triumphant over my Caliph's royal father. I was the wretched means she chose for their accomplishment, and but that Alla permitted the benevolent and powerful Hassarack to interfere, thy servant had still perhaps been the wretched slave of Giuaraha, on the usurped throne of the Commander of the Faithful.'

The Caliph was about to reply, when a slight noise was heard, and a mist arising, filled the court and gardens, through which the bright form of the good Genius Hassarack appeared in front of the divan; she held a hand of the shepherd, and of that lowly widow also who had been the faithful preserver of her royal mistress. 'Kelaun and Guzzarat,' said she, 'you have alike profited by the lessons of adversity; you have again been tempted, in the way most seductive to your natural dispositions, by the offers of ambition—for I am aware of the Caliph's princely gratitude, and of the honours placed within thy reach, O Guzzarat, by thy generous mistress—yet you have remained faithful to your vows. To you, then, favoured children of Alla, it has been given to triumph over the machinations of the being who first seduced you. The power of Giuaraha is at an end. She had assumed the form of one of the conspirators who had remained in the camp: and having been, while under this disguise, suddenly seized and bound, by the Caliph's orders, she had no power to escape, or to resume her own form; but was sent along with the others to the shepherd's cottage, where all the traitors were doomed to fall by the hand of the executioner.

'This I was permitted to make known to Kelaun's aged father Canfu. And I warned him at the same time, that Giuaraha was not vulnerable by

human weapons. The executioner's sword which destroyed the others, would be to her a release from her bonds; and she would, in her own restored shape, spread her wings, and soar away triumphant to devise fresh mischief. Accordingly, by Canfu's advice, who knew that it was by *water* alone the evil Genii could be destroyed, all the traitors were cast, bound as they were, into the neighbouring river. And Canfu, once more, beheld the body of his original seducer floating helpless down the stream, just where he had, long before, in an evil hour for him, rescued it from the water.'

'So let all the enemies of the Prophet perish!' exclaimed the Caliph.

'So also,' said the Genius, 'may the enemies of Akbar perish while he puts his trust in Alla. The children of men can then only be truly miserable when they unite themselves to the children of evil.'

So saying she vanished; and amidst the shouts of the populace the royal party retired, with Kelaun and Guzzarat, into the inner apartments of the palace. There they learnt the simple sequel of their remarkable history. How Kelaun had passed a happy married life with the virtuous daughter of a neighbouring shepherd, and how Guzzarat, the meek and dutiful stay of her parents' last years, had become the wife of a good but humble mountaineer, who had left her at his death with an only son, and finally, how the aged Canfu yet lived a happy father, and the faithful servant of Alla.

The two families shortly took their departure from Bagdat, loaded with every mark of esteem and favour which the royal pair could persuade them to accept.

Guzzarat, and her son Sadaski, sojourned some

time at the happy home of Kelaun, nor did they depart till the virtuous Sadaski had won the affections of Kelaun's eldest daughter, and prevailed on her to accompany him and his mother, as his bride, to the fair portion of land which the grateful Caliph had appointed for their inheritance in their native mountains of Gabel-el-ared. There they raised a numerous and thriving offspring, faithful and humble worshippers of Alla, and followers of that true and practical wisdom which they had imbibed from the history of their ancestors—a race so enlightened and so virtuous, so hospitable and contented, that the descendants of Kelaun and Guzzarat became indeed the pride and glory of the mountains of Gabel-el-ared.

'The words of Hassarack,' said the sage Iracagem, arising, 'are laden with the dew of instruction; nor are our labours needless for the benefit of the children of men, since those accursed Genii, the rebellious mockers of our holy Prophet, are incessantly beguiling the footsteps of the reptiles of earth: but, praised be the Prophet whom we serve, that impious race have no power over the faithful and obedient disciples of Mahomet. Such as have refused his sacred laws, or, what is more dreadful, such as have known and yet disregarded his commandments, are left a prey to those disobedient spirits. But, O my sister,' continued the sage chief, to the Genius next to speak, 'the eye of day grows dim, and these tabernacles of earth, whom we are instructing, will shortly sink with nature into the sleep of night; nor shall we break through the laws of the creation, or detain them from the blessings of rest. Alla hath made the day for labour and care, and the night for peace: and the works of Alla are wonderful and good.'

At these words the bright assembly arose, and left the children of earth to their attendant Genii, who were led into apartments, and refreshed with plain and simple diet: and early the next morning, after their ablutions and attendance in the mosque, where the race of Immortals do frequent homage to their Prophet, they returned with their guardian Genii to the magnificent saloon, where, after the assembly were seated, the sage Iracagem arose and said:—'The lessons of my brethren yesterday were first designed to inculcate a regular search after happiness, which religion alone can teach us, as the Merchant Abudah experienced in his various researches.

'Our first and greatest duty is to obey the all-powerful Alla, and to serve him in truth and humility. It will give joy and comfort to the sons of the Faithful, while we readily submit to our allotted task; and call not in question, like Canfu, either the wisdom or mercy of Alla, who doth often withhold what might be esteemed blessings from us, in order to prevent us from the storm which we can neither foresee nor dissipate. To trust therefore in him, to love him, to exalt him, to obey, and to give him praise, is the chief end of the creation of man. But as mutual weakness requires mutual support, so the great Alla has given to his children the laws and the duties of social morality, which will be explained to their tender minds by example, fraught with the blessings of instruction:—Therefore, O sister,' said the sage Iracagem, to her whose throne was placed by Hassarack's, 'let this favoured assembly partake of your entertaining advice.'

The Genius immediately arose, and thus began her delightful relation.

TALE III.

THE ENCHANTERS; OR, MISNAR, THE SULTAN OF INDIA.

AT the death of the mighty Dabulcombar, the lord of the East, Misnar, the first-born of the Sultan, ascended the throne of India: but though the hand of time had scarcely spread the fruits of manhood on his cheeks, yet neither the splendour of his court, nor the flatteries of the East, could steal from the youthful Sultan the knowledge of himself.

His first royal command was to assemble together the wise men throughout his extensive dominions, from Cabul and Attok, which are the evening boundaries of the sun, to Kehoa, and Thoanoa, the heads of whose mosques are tipt with his earliest beams.

Then came the Faquir Ciumpso, from Bansac; and Bahilu, the hermit of the Faithful, from Queda; the sage Bouta hastened from Bisnagar; and Candusa, the iman of Lahor, was not inobedient to the royal decree. Sallasalsor, also, from Nechal, was there; and Carnakan, a faithful worshipper, from the banks of Ava; the prophet Mangelo, from the hollow rocks of Caxol; and Garab, a silver-bearded sage, from the mountains Coharsi; from Azo came a wise interpreter of dreams; and from Narvan, the star-read philosopher Nezraked. Zeuramaund, the father of the prophets of Naugracut, led his visionary tribe from their native mountains,

and the wisest of their community were deputed to represent the brahmins of Lactora.

The Sultan Misnar ordered the illustrious assembly to meet in the divan; where, being placed on the throne of his forefathers, he thus opened unto them the desires of his heart:—

'O ye sources of light and fountains of knowledge,' said Misnar, 'more precious are your counsels to me than the mines of Raalconda, or the big emerald from Gani: wisdom is the true support of honour, and the Sultan is established by the counsel of his sages. Say then, ye treasures of experience, what shall Misnar devise that may secure him on the throne of the mighty Dabulcombar?'

The sages in the divan were struck with astonishment at the condescension of their young Sultan, and one and all fell prostrate before his throne.

'May wisdom,' said they, 'guide the footsteps of the illustrious Misnar; may the mind of our Sultan be as the eye of day!'

Then arose the prophet Zeuramaund, and said: 'I perceive, O mighty Sultan, the dark clouds of evil are gathering to disturb the hours of futurity; the spirits of the wicked are preparing the storm and the tempest against thee: but —— the volumes of fate are torn from my sight, and the end of thy troubles is unknown!'

The venerable sages looked aghast as Zeuramaund uttered these ominous predictions in the spirit of prophecy; for they perceived he spake as he was moved; the whole council were dismayed at his words, and all fell again prostrate on the earth.

Misnar alone appeared unconcerned at his fate.

'O my friends,' said the youthful Sultan, 'the rose cannot blossom without the thorn, nor life be unchequered by the frowns of fate; the clouds of the air must lower before the rice springs forth;

and the mother feel the pangs of child-birth, ere she knows the pleasure of a parent. Grieve not, my friends, that trials attend me, since the spirit of prudence and virtue blossoms fairest in a rugged soil.'

The sages arose as their royal master spake, and beheld with wonder the youthful countenance of their prudent Sultan.

Silence and amazement for a time prevailed, till one of the sages advancing before the rest, thus counselled the intrepid prince:

'O light of the earth,' said the trembling sage, 'whose virtue and innocence have not been vexed by frauds and deceit; whose pure mind seeth not the foul devices of man's heart; trust not to the fickle interpositions of chance, where thine own arm can work security; and establish a permanent foundation to thy father's throne. Thou hast a brother, O my Sultan, whose veins are filled with royal blood, and whose heart is by descent above control. Ahubal, therefore, ere the blood of his youth unfolds in the fulness of manhood, should be cut off, as the husbandman destroyeth the deadly lacar* in the field.'

'What,' said the young Sultan Misnar, 'what do thy base suspicious fears advise! Is there no way to build up the seat of justice and mercy but in murder and fratricide? Caution, when besmeared in blood, is no longer virtue or wisdom, but wretched and degenerate cowardice: no, never let him that was born to execute judgment, secure his honours by cruelty and oppression! The righteous Alla planted me not here to spread a poisonous shade over the offspring of his prophet Mahomet: though fear and submission be a sub-

* Lacar is a kind of poisonous weed, found in great plenty in the inland parts of India, but little, if at all, known to Europeans.

ject's tribute, yet is mercy the attribute of Alla, and the most pleasing endowment of the vicegerents of earth. But as thou, weak man, hast dared to advise the extirpation of one of the race of the mighty Dabulcombar, the vengeance of my injured brother's blood fasten upon thy life!'

The guards of the divan, hearing the sentence of the Sultan, approached with their drawn sabres towards the decrepit sage; but Misnar arising, cried out:—

'Who of my subjects shall dare to violate with blood the sanctity of this refuge for the oppressed? Let the divan of justice be sacred: nevertheless, lead that author of malice from my sight, and let his own blood make satisfaction for the cruelty of his desires.'

As he spake thus, the guards attempted to seize the sage:—but as they advanced towards him, flames of fire burst from his mouth, and his whole form appeared as the form of a fiery dragon.

The rest of the sages fled from the dreadful monster; but Misnar, with an intrepid countenance, stood before his throne, with his drawn sabre pointing towards the dragon; when, through the flames, he perceived a hoary magician on the back of the monster.

'Vain, O silly child of Mahomet,' said the enchanter, 'was thy sabre against the power of my art, did not a superior force uphold thee:—but tremble at thy doom; twice four of my race are determined against thee, and the throne of Dabulcombar noddeth over thy head; fear hath now preserved thee, and the weakness of thy heart, which the credulous believers of Mahomet will call prudence and moderation; but the fiend of darkness is let loose, and the powers of enchantment shall prevail!'

As the hoary magician spake thus, his fiery dragon, with tremendous hissings, arose, and cleaving the dome of the divan, disappeared from their sight.

'Thus,' said the illustrious Misnar, 'let the enemies of Mahomet be dismayed! But inform me, O ye sages, under the semblance of which of your brethren did that foul enchanter gain admittance here?'

'May the lord of my heart,' answered Bahilu, the hermit of the Faithful from Queda, 'triumph over all his foes! As I travelled on the mountains from Queda, and saw neither the footsteps of beasts nor the flights of birds, behold, I chanced to pass through a cavern, in whose hollow sides I found this accursed sage, to whom I unfolded the invitation of the Sultan of India; and we joining, journeyed toward the divan; but ere we entered, he said unto me, Put thy hand forth, and pull me toward thee into the divan, calling on the name of Mahomet, for the evil spirits are on me, and vex me!'

After the hermit Bahilu had spoken, Mangelo arose.

'May the power of the Sultan of the East be multiplied!' said he; 'but know, O Sultan, that neither evil Genius, nor enchanter, can enter this seat of justice, unless he be invited in the name of Mahomet.'

'If it be so,' answered the Sultan Misnar, 'then neither can they be masked against the voice of justice; for thou, O righteous Alla, wilt uphold the tribunal which thou hast founded upon earth, and make the visions of fraud to depart from him who seeketh truth. Therefore,' continued the Sultan, 'lest this assembly be still tainted with malice and infidelity, as the poisonous herb groweth

most luxuriantly beside the plants of health, I command the evil spirits to stand confessed before me.'

At his word, sulphureous smokes arose, and from the thronged assembly, seven hideous forms broke forth.

First, on a vulture's pinions, the fell enchanter Tasnar soared aloft, whose skin was as the parched Indian's, when he writhes impaled upon the bloody stake.

Next, on the back of an enormous scorpion, whose tail dropped deadly poison, Ahaback appeared, and with his eyes darted malignant flashes on the youthful Sultan.

Him followed Happuck, a subtile magician, on the shoulders of a tiger, whose mane was shagged with snakes, and whose tail was covered with twining adders.

Hupacusan also, that decrepit hag, who personated the righteous Sallasalsor, from Nechal, now stripped of the garments of hypocrisy, filled the eyes of the sages with terror and amazement. Her lean bones, wrapped round with yellow skin, appeared like the superstitious mummies of the western Egypt. She was mounted on a monster more dreadful and uncouth than the fever-parched wretch beholds when, in restless slumbers, he sinks from woe to woe upon his bed of sickness. Its form was like the deadly spider, but in bulk like the elephant of the woods; hairs like cobwebs covered its long bony legs, and from behind, a bag of venom, of a whitish hue, spurted forth its malignant influence.

She was followed by her malicious sister Ulin, squatting on the back of a broad-bellied toad, whose mouth opened like the pestilence that swalloweth up the fainting inhabitants of Delhi.

Then, with a loud hiss, started forth in many a fold, a black serpent, in length and bulk like the cedars of the forest, bearing the powerful enchantress Desra, whose wide-extended ears covered a head of iniquity, and whose shrivelled bosom panted over a heart of adamant.

Last, with majestic horrors, the giant Kifri swelled into his full proportion, and, like a tottering mountain, reared himself aloft; the long, immeasurable alligator that bore him groaned with his load, and opening all his mouths (for every scale appeared a mouth), vomited forth streams of blood. In his hand the giant brandished a stately pine, blasted with lightning; which shaking at the dauntless Misnar;—

'Tremble, vile reptile,' said he, in a thundering voice; 'tremble, vile reptile, at a giant's wrath! tremble at the magic powers of all my brethren; if such a name becomes our race, unbound, unfettered by the ties of nature: tremble, vile reptile; for thy doom is fixed!'

At these words the infernal brood joined their voices with Kifri's, and all at once pronounced in harsh discordant sounds, 'Tremble, vile reptile; for thy doom is fixed!'

The enchanters were then involved in a thick cloud of smoke, from which issued broad flashes of red lightning, which, ascending to the roof of the divan, in a moment disappeared.

'There is neither wisdom nor prudence,' said Misnar, as he prostrated himself on the ground, after the enchantments were at an end, 'but what are derived from Alla, and are the gift of the Prophet of the Faithful. If thou dost vouchsafe to direct my steps, O Protector of Mussulmen, the fear of evil shall not come upon me.'

'Happy,' said Candusa, the iman of Lahor, with

his breast on the earth, 'happy is the prince whose trust is in Alla, and whose wisdom cometh from the thirteenth heaven.'

'Happy,' said all the sages, humbling themselves before the Sultan Misnar, 'happy is our Sultan, the favourite of Alla!'

'That,' replied Misnar, 'O sages, is too much even for the Sultan of the East to hear; but may the all-righteous Alla approve of my thoughts and actions! so shall the infernal powers destroy the wretches that employ them, and the dark poisoned arrow recoil upon him that blew it forth.* But, O sages, though your numbers are reduced, your integrity is more tried and approved; therefore let Misnar, your Sultan, partake of the sweetness of your counsels, and learn from aged experience the wisdom of the sons of earth. Say, then, what doth the peace and security of my throne require from me concerning my brother Ahubal, the issue of the mighty Dabulcombar?'

'Far be it from me,' said the sage Carnakan, 'to presume to utter my words as oracles before the prince: but may not the security of the East require that the prince, thy brother, be not enlarged, as my Sultan is, to do whatsoever seemeth good in his heart? Should not the younger be as servant to the first-born of his father, and are not all the princes the vassals of the Sultans of the East? Let, therefore, the prince Ahubal enjoy the pleasures of life; but let him be removed from giving pain and uneasiness to my royal Sultan Misnar. At the sources of the springs of Ava, on the craggy rocks of Aboulfaken, is a royal castle built by the sage Illfakireki, to which there is no

* *Blew it forth.* This may need explanation. In many parts of Asia the inhabitants use small poisoned arrows, which they blow from a hollow cane upon their adversaries.

passage but through a narrow vale, which may be ever guarded by the slaves of Misnar. Hither let the prince be sent; and let him live there, and enjoy life, without having any power to molest the glories of thy reign.'

The counsel of Carnakan seemed agreeable unto the Sultan, for Misnar had not yet learned to inquire into the *justice* of his own actions. He gave orders therefore that the mutes of his seraglio should attend the prince to the royal castle at Aboulfaken; and then dismissing, for the present, the assembled sages, he commanded them every week to attend the divan.

In a few days, the mutes and guards who were sent with the prince Ahubal, being admitted into the presence of their Sultan, fell on their faces, and cried out:

'O, let not the displeasure of the Sultan fall upon his slaves! Thy slaves, in obedience to thy royal word, journeyed toward the castle of Aboulfaken, and as they passed along through the deserts, a party of five thousand horse appeared, who, setting upon us, ordered us either to deliver up the prince Ahubal, or defend him with our lives.—Thy slaves would willingly have chosen the latter fate. Yet, alas! what were four hundred guards and twenty mutes to the army that opposed us? But our consultation was vain; for while we debated how to defend ourselves, the prince drew his sabre, and killing three of our number, cut his way through the guards to his friends. The horsemen then would have set upon us, and hewed us in pieces; but their chief forbade them, saying, 'No, let them live, and be the messengers of the prince's escape. —Go,' continued he, 'dastard slaves! and let your Sultan know, that Ahubal has friends who will shortly punish him for his designs on the prince.''

At these words of his guards, Misnar gave a deep sigh, and said: 'he who seeks his safety by an unjust action, cannot hope for the assistance of Alla.

'I shrunk from the sin of shedding my brother's blood,—yet I hesitated not to deprive him of liberty.

'My schemes have been defeated, for human prudence alone is far too weak to fight against the wiles of the deceitful; but Alla is more powerful than man! I will therefore send for the prophets, and inquire of them where I may seek for the assistance of Mahomet.'

The Sultan then commanded Zeuramaund and his tribe, and Mangelo the prophet, from the hollow rocks of Caxol, to be brought before him; and when they were come into his presence, he demanded of them where he might seek for the assistance of Mahomet, and the countenance of Alla.

Then Zeuramaund answered the Sultan in these words: 'In the tomb of the Prophet of Mecca is the signet of Mahomet, which no human power may remove: but if the Prophet will hear the prayer of the Sultan, it may easily be taken thence.'

'Yes,' replied Mangelo, the prophet from the hollow rocks of Caxol, 'the seal of Mahomet will indeed preserve the prince from enchantment: but it is also necessary that he put on the girdle of Opakka, which is worn by the Giant Kifri, the sworn enemy of the eastern throne. For although the signet of Mahomet will preserve the Sultan from evil, yet will the girdle of Opakka only save him from deceit.'

The Sultan Misnar was moved at the discourse of his prophets, and spent the night in thought and perplexity. He had little hope that the signet of Mahomet, which had for ages remained immoveable, should yield to him; or that, with all his numerous

armies, he should be able to force the girdle of Opakka from the loins of an enchanter, who could in a moment overwhelm his troops by the power of his art. However, he determined the next morning to go with his court a public pilgrimage to Mecca, and to offer up the most solemn petitions to the Prophet of his faith.

Early in the morning, the Sultan arose from his seraglio, and commanded his courtiers to prepare the procession, as he intended immediately to make a public pilgrimage to Mecca.

But as Misnar was making known his intentions, a messenger arrived in haste at the entrance of the seraglio, who brought advice that one of the southern kingdoms had revolted, and was led on by a sage heroine, who declared her intention of placing Ahubal, the brother of the Sultan, on the throne of India.

Misnar was conscious that this revolt was brought about through the contrivances of the enchanters; and therefore despaired of conquering them by means of his armies: but, lest the other kingdoms, seeing no troops were sent to repel the rebels, should also join the adverse party, the Sultan commanded the rough music of war to sound; and sending for his grand vizier Horam in private, he ordered him to lead out the armies of Delhi against the rebels, and to despatch daily messengers to the capital, to bring advice of his success.

The vizier Horam received the Sultan's commission with reverence, and said:—'Let not my Sultan be angry at his slave. If my lord should require ten thousand messengers, his slave Horam would despatch them. But if my lord will accept of this tablet, he shall know in a moment the success of his servant, though numberless leagues were between us.'

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'What,' said Misnar, taking the tablet from his vizier, 'by what means is this tablet endued with these rare virtues?'

'My lord,' answered Horam, 'when my father, through the malice of his enemies, was banished from the presence of the mighty Dabulcombar, he called me to him, and said, 'O Horam, the evil-minded have prevailed, and thy father is fallen a sacrifice to the enemies of truth! No more, my son, shall I behold the children of my strength, nor the splendour of my Sultan's court: whither I go, I know not! But do you, my son, take this tablet; and whatever befalleth thy parent shall at times be made known to you in the leaves of this book; and to whomsoever thou givest it, that friend shall, after my death, read therein whatever Horam my son shall wish to make known unto him.'

'Faithful Horam,' answered the Sultan, 'thy present is of such exquisite value, that thy prince shall, in confidence, honour thee with the first place in his esteem.—Know then, my faithful vizier, that the powers of enchantment are let loose against my throne, and the prophets have said: 'Thou shalt not prevail but with the signet of Mahomet, and the girdle of Opakka:' therefore it is expedient that I first go to Mecca to obtain this valuable gift of the Prophet: my purpose, but this morning, was to go surrounded by the nobles of my court; but while rebellion stalketh abroad, pageants are idle, and the parade of a Sultan's pilgrimage will give my enemies time to increase in their numbers and strength. No, Horam; I myself will in secret approach the tomb of my Prophet, for Alla requireth the service of the heart, and searcheth out the purity of his servants' intentions: I shall go with greater humility as a peasant than as a prince. In the mean time, my royal tent shall be pitched, and

Horam only shall be suffered to approach it. So shall my slaves imagine their Sultan goeth forth with them to the field, and the hearts of my subjects shall be strengthened.'

'Be the desires of the Sultan fulfilled,' said Horam, with reverence: 'but will not my lord take with him a guard in his pilgrimage? for the dangers of the journey are great over the mountains and deserts, and the voyage by the seas is perilous.'

'No,' answered the Sultan; 'those who are my slaves *here*, may, at a distance, become my masters, and sell me to my *foes*: where the trust is great, great is the danger also. Shall I set guards over my person, in the heart of my kingdom, amidst my faithful subjects, and trust my life in a slave's hand, where I am neither known nor respected? When the diamond lieth concealed in the mine, it is free and unmolested; but when it shineth abroad on the earth, all covet its possession.'

The vizier Horam was struck with the prudence of his youthful Sultan, and bowed in assent to the words of his lord.

In a few days, the armies of India assembled; the royal tent was pitched, and the vizier was declared the leader of his Sultan's forces. Misnar entered his tent in great state, and Horam alone followed the Sultan into the retirement of the moveable pavilion.

The vizier had, according to the Sultan's instructions, prepared a disguise for his master; and at midnight led him, like a peasant, through the encampment into a wood; where, falling at his feet, he besought him to consider well the dangers he was about to encounter.

'Horam,' answered the Sultan, 'I well know the goodness of thy heart, and that thy fears are the daughters of thy love. Sensible am I that the

dangers of my pilgrimage are great: but what resource have I left? More than man is risen up against me, and more than man must assist me, or I perish. To whom then can I fly, but to the Prophet of the Faithful? For I am well assured that no enchantment shall prevail against me, while I journey towards Mecca: for such is the faith of all true believers; though they may oppress and fatigue me, yet in the end shall I triumph. Besides, Horam, there is no resource.'

'True, my Sultan,' answered the vizier, 'without Alla, vain is the counsel of man; but is not Alla everywhere present, to aid and defend the sons of the Faithful?'

'Though Alla be all-powerful,' answered Misnar, 'yet is not the slave of his hand to direct the Lord of all things. If we would gain the help and assistance of Alla, we must obey his commands; and well are we assured in the law of our Prophet, that *at Mecca shall the prayer of the Faithful be heard.* Wherefore, O Horam, no longer my slave, but my friend, lead forth my armies with confidence and trust, and doubt not but that He, who daily refresheth the sun with light, will shortly restore Misnar to the throne of his forefathers.'

As he spake thus, the Sultan broke from his vizier Horam, who was fallen upon his master's feet, weeping at his fixed resolves; and penetrated into the gloomy recesses of the forest.

All was silence and darkness, save where, through broken fragments of fleeting clouds, the sultaness of night sometimes threw a feeble light on the horrors of the forest.

'This gloomy recess,' said Misnar, as he passed on, 'which hides me from the world, makes me better known to myself. In the court of my forefathers, I am called the Light of the World, the

Glory of the East, and the Eye of Day; but, in the wild forests of Tarapajan, I am a poor helpless reptile, on whom the cedars drop unwholesome dews, and whose steps are hidden from the light of the moon by the branches of the palm. What then is the pride of man, but deceit! and the glories of the earth, but the shadows of illusion! Surely more had I to fear from enchantment on the throne of Dabulcombar, than in the bosom of this forest. Here the wild beast will not flatter me, nor will the lordly lion acknowledge me Sultan of his wild domains. On what prop then must that weak tendril, man, entwine himself; on what rock must the son of earth build his security? Thanks be to the faith delivered unto me from Mahomet, the holy prophet of Arabia! in Alla shall be my trust, who ruleth over all the children of his hand, and is lord over the haunts of beasts, as well as the dwellings of mankind.'

With such thoughts Misnar passed along for many days, till one night, at a distance, he perceived the skies looked red with light, and various fires; and by the noise, which increased in his ears, found that some Indians were carousing in the woods before him.

The disguised Sultan endeavoured to avoid them, striking into a path which led round their fires; but some of the Indians observing him by the light of their fires, called to their brother peasant, and desired him to partake of their mirth.

Misnar thought it would be vain to refuse the request, as they all seemed disposed to insist on their demands; and therefore hastened to the scene of their festivity.

Here he found ten or twelve fires, with a mixed number of males and females, some sitting and some dancing around them; the uncouth rustic

music enlivened their dance, and the mask of care was not on their faces.

Misnar inquired the cause of their mirth.

'What!' said an ancient female, 'though you are a stranger in Tarapajan, and know not the feast of Tigers is celebrated by these nightly fires; yet must you now learn, that no stranger comes but to partake of our joy, nor departs till the fires are extinct.'

'And how long,' said Misnar, 'doth this feast last?'

'This,' answered the old woman, 'is the third night; and these fires must blaze yet eleven nights and days more; during which time the axe is not seen in the hand of the forester, nor doth the bow twang in the woods of Tarapajan; neither may he which seeth these rites depart till they be fulfilled.'

Misnar was thunderstruck at this relation; and ere he could answer, the crowd gathered around him.

'Come,' said he that appeared to be the chief, 'let us initiate this stranger in our rites; bring hither the skin of the tiger, and the paw of the lion, and the lance, and the bow that twangs not in the woods of Tarapajan during these nightly festivals.'

Then did one bring the skin of a tiger, and threw it over the shoulders of Misnar, and another came with the paw of a lion and hung it before him, and a third brought a lance, and put it in Misnar's right hand, and a fourth slung a bow on his breast. Then did all the crowd make a loud howling, and dance around the astonished Sultan.

'Now,' said the chief, when the dance was finished, 'sound the hollow instruments of brass, which give notice to the moon and to the stars, that this stranger is about to swear not to reveal our rites. Lay thine hand on thy head,' said the

chief to the disguised Sultan, 'and put thy fingers on thy mouth, and say,—As the starless night is dark, as the cave of death is dark, so shall my thoughts and words continue in darkness concerning the festivals of tigers.'

'And wherefore,' said Misnar, 'is this silence imposed? and what shall befall him that sweareth not unto you? Is not the mind of man free? and who shall offend him who seeketh not to offend others?'

'Whosoever,' answered the chief, 'travelleth, should become obedient to the customs of those people among whom he tarrieth.'

'Right,' continued Misnar, 'and I am willing, on two conditions, to fulfil your will: first, you shall all swear, that I be at liberty to pursue my journey on the eleventh day; and next, that I shall not be bound to perform aught contrary to the law of Mahomet.'

'Stranger,' replied the chief, 'when we are at liberty to depart, thou shalt depart likewise: but during this festival, which is held in honour of our noble ancestor, who remained fourteen days in this forest, till he had subdued a ravenous race of tigers, no man that is entered here may stir hence till the fires be extinguished; for by the fire did our ancestor drive away and destroy the tigers and beasts of the forests, and by fire do we commemorate his mighty deeds. Neither,' continued the chief, 'may we reveal these rites to any one but those who by accident espy them; for such as are present with us, we are bound to receive into our society: wherefore we compel those who come among us to keep in silence the knowledge of our rites.'

'If such is your custom,' answered Misnar, 'I shall willingly comply; and swear to you, that, as the starless night is dark, as the cave of death is

dark, so shall my words and thoughts continue in darkness concerning the festivals of tigers.'

As he uttered these words, the whole assembly again danced around him, till the hollow brazen instruments were ordered to sound, and all the inhabitants of the forest were commanded to receive the disguised Sultan as their brother.

Then the men, one by one, passed by Misnar, each as he passed laying the hand of the Sultan on his breast. After they were passed by, came the females also, who saluted their new brother. These Misnar suffered to pass on without much reflection, till among the youngest, who last approached, he was struck with one whose modest looks and retiring manners distinguished her from those who had just addressed him. When he was invited to join their repast, this fair maiden, whom they called Nouradin, was placed beside him. If the Sultan was charmed with this damsel's appearance, he was still more delighted with her conversation and sentiments. When they arose from their rustic feast, the chief informed Misnar that it was the custom of their tribe to celebrate at this festival of tigers the marriages of all the youths and maidens present, in honour of their great ancestor. 'We are now,' added he, 'only waiting the decision of Nouradin, who having been courted hitherto in vain by our youths, is yet forced by our laws to make her choice of a partner on this her last day of deliberation. Since she has slighted those of her own tribe, we hope that her choice will fall on you; our company will then be complete, and our joys unclouded.'

Misnar, forgetting the great designs of his heart, his high purposes of virtuous enterprise and his crown, awaited the fair one's answer, and felt more

fear at her silence than he had done at the enchantments of his monstrous enemies. At length, with hesitating voice and downcast looks, Nouradin answered, 'May the joys of my companions be unclouded!'

Misnar, in raptures at the fair Nouradin's preference, took her by the hand and led her to the dance, while the hollow instruments of brass a third time sounded, to announce that the maiden's choice was decided. The dance being ended, as Misnar was leading Nouradin to a rustic seat, she asked him, with an anxious troubled look that went to his soul, whether in return for the heart and hand she was about to bestow on him, he, on his part, was prepared to make such a sacrifice to her as she should be obliged to demand.

Misnar was chagrined at her words, though he knew not their full import, and his mind turned sorrowfully to the great achievements he had to perform. 'But,' said he, inwardly, 'to what purpose do I think of my people, my crown, and my pilgrimage, since I am detained here, probably for life, with a set of savage foresters, who acknowledge no law but their own will. Surely it is the part of wisdom to conform to the circumstances in which we are placed.' Then turning to the fair Nouradin, he said, 'O joy of life, few are the sacrifices I could refuse to make for thy sake; but shorten the moments of anxiety, and pour forth the words which tremble on thy lips.'

'Say then,' answered Nouradin, 'say, O thou, the first and only being whom Nouradin has ever loved, art thou prepared for her sake to take the oath which shall bind thee to her tribe,—to their fortunes, to their wanderings, to their homes, for ever,—or do we part by to-morrow's dawn, when

Misnar shall have assisted in the ceremonies which will, in that case, devote Nouradin to become the bride of another?'

The unfortunate Sultan was confounded at the words of his fair companion, and his heart was sad within him. 'What!' said he, 'shall I give up the glories of my father's kingdom? The claims of thousands on my power and influence I dare not slight. Shall I then basely betray the fair Nouradin's confidence, by concealing the destiny which awaits me? No' said he aloud, turning to the lovely maiden, 'never let the man of integrity deceive the gentle heart that offers him happiness. Forgive me, all-beauteous Nouradin, but the volumes of my fate are open, and the Prophet of the Faithful will not permit me to indulge here the secret affections of my heart. Though the soul of Misnar will be torn and divided, yet must he depart with the expiring fires of your festival.'

'Base, cold, and senseless wretch,' said the false Nouradin, as the beauteous vision faded from before his eyes, and the enchantress Ulin resumed her own detestable form, 'call not thy frozen purpose virtue, but the proof of a hard and selfish mind, insensible to love and beauty. Not thy prudence, but my folly hath saved thee! However, what nature would permit I have obtained; and though thou art escaped, puny animal as thou art! from the power of my enchantments, yet shall the southern kingdoms of India feel my scourge. Proceed then, superstitious reptile, on thy tame pilgrimage to Mecca, while Horam feels the vengeance of my arm in the sultry deserts of Ahajah.'

As she spake thus, she stretched out her wand; and the fires and the foresters, and the enchantress

Ulin, disappeared from the sight of the astonished Sultan.

The Sultan immediately prostrated himself on the ground, and gave glory to Mahomet for his wonderful escape; and, pursuing his journey, continued his course for two moons through the wide-extended forest of Tarapajan.

During this time he daily examined the tablets which the vizier Horam had given him; but was very uneasy at finding the leaves always fair. 'Alas!' said he to himself, 'I have trusted to a base man, who perhaps has taken this advantage of my credulity, and intends to set the crown of India on my brother's head! There needed not the powers of enchantment to overthrow me, since I have betrayed at once my folly and my cause.'

Misnar, therefore, resolved to travel back to Delhi, and learn the cause of Horam's silence; but, however, as he neglected not to look on the tablets every day, he at length, as he was examining them under a palm-tree, found the following inscription therein:

'Horam, the faithful Slave of the Sultan of the East, to Misnar, the Lord of his Heart.

'Some time after I left my royal Sultan in the forest, while my heart was sad within my breast, and my eyelids were heavy with the tears of separation, came a hasty messenger from the outskirts of the rebel army, and declared their approach; and that the southern provinces had revolted, and were added to the opposers of the Sultan of the earth. When thy slave was certain of this intelligence from the mouths of many, who hastened to the camp with these bad tidings, I commanded the armies of India to be increased, and a more exact discipline to be observed in my master's camp, and

perceiving that the enemy hastened to meet my Sultan's forces, I shortened the march of my slaves, that the fatigues of the deserts might not prevail more against them than the face and the sword of their enemies. Moreover, I led thy troops through the most cultivated countries, that the necessaries of life might be procured for the multitudes that followed thy tent with the greater ease. But, alas! the presence of my lord is not with his people, and the army murmur that they are led by a Sultan who cheers not their labours by the light of his person; so that the hearts of thy people are withdrawn from Horam thy slave, and the captains of thousands demand admittance to thy tent, and accuse thy vizier with evil devices against thee, my lord, the Sultan.'

As the Sultan read this intelligence in the tablet of Horam, his heart failed within him, and the sight of his eyes was as a mist before him.

'O Misnar, Misnar!' said he, falling to the ground, 'the fiend of darkness is let loose upon thee! and the powers of enchantment will prevail!'—'Yes,' said Ulin, the enchantress, who immediately appeared, 'the powers of enchantment shall prevail! Misnar, the faithful servant of Mahomet, hath at length yielded to my power, and Alla hath given to my vengeance the wretch that doubts his protection.—Crawl, therefore,' continued she, 'vile reptile, on the earth, and become a toad, that sucketh the poisonous vapour, and that draweth from the sunbeam a venomous fire.'

At the powerful voice of her enchantment, the Sultan shrunk from his native figure, and became a reptile on the earth. He opened his pestiferous jaws, and the black venom fell from his tongue, and he trailed his broad yellow speckled belly in the dust. His change of form did not take from

Misnar his memory or recollection; he was sensible of his disgrace, and of the justness of his sentence; and though he could not fly from himself, yet he hastened into the thicket, that he might hide his filthy corse from the light of heaven. But the hungry calls of nature soon drove him from his recess, to seek his proper food in the desert.

He crawled forth, and found himself led on by a scent that pleased him; his spirits seemed enlivened by the sweet odour, and his cold feeble limbs were endued with a brisker motion.

'Surely,' said he, in his heart, 'the bounteous Alla hath not left the meanest of his creatures without comfort and joy. The smell is as the smell of roses, and life and vigour are in these attractive paths.'

With these thoughts he crawled forward into the thickest covert; and though his body was drawn with a secret impulse, yet his mind was filled with horror when he came in sight of a mangled and corrupted body, which lay hid among the bushes. One of his own deformed kind sat squatting beside it; and, like himself, seemed to desire, and yet detest the loathsome feast.

Misnar, at the sight of one of his hideous kind, was filled with scorn and rage; and forgetting his present transformation, was about to drive him from the mangled body: when the reptile, opening his mouth, addressed him in the language of Delhi.

'Whether thou art really what thy form bespeaks thee,' said the reptile, 'or, like me, the victim of enchantment, answer?'

The Sultan, surprised at this address, and perceiving that misery was not his portion alone, desired to know by what means his fellow-creature suffered such a wretched change.

'Since I perceive by your speech,' said the reptile, 'that one event has happened to us both, I shall not be averse to declare to you the cause of my transformation; but I shall expect that my confidence will not be misplaced, and that after I have made you acquainted with my history, you will not refuse to reveal your own.'

'A similitude in our fates,' replied Misnar, 'has already made us brethren; and I should be unreasonable to ask a favour I meant not to return.'

'Well then,' said he, 'we will depart from this wretched sight into a different thicket, where we may unmolested bewail our uncommon fates: for although the enchantress Ulin, to disgrace our former natures, and to make us the more sensible of present deformity, obliges us, by a miserable attraction, to meet daily before this horrid spectacle, yet our food is of the fruits of the earth: for the wicked enchantress has not the power to make us, even in this deformed habit, to do that which is contrary to our human nature.'

As he was speaking, another toad came up to the corse—'Here,' continued the first, 'is another of our brethren; and another will soon be here: we were three before you came among us.—Where, O princess, is the last victim of Ulin's rage?' said he to the second.

'He was basking,' answered the second, 'in the sand; but I aroused him, and he is now on his way.'

In a few minutes the third arrived; and as soon as he beheld the mangled body, the attraction ceased; when, the first leading the way, they departed into another thicket.

'Here,' said the first, 'O stranger, we may rest securely; and the serpent cannot annoy us, for

we are seated under the shade of the fragrant cinnamon.'

'We are obliged to you for your care of us,' said Misnar; 'but I am eager to hear the cause of your transformation.'

THE HISTORY OF MAHOUD.

I AM (replied the toad) the son of a jeweller in Delhi, and my name is Mahoud: my father, after a life of industry and parsimony, finding himself declining, sent for me, and on his death-bed said, 'O Mahoud, my days have been the days of care, but success hath attended them: I have toiled, that thou mayest reap; sown, that thou mayest gather; and laboured, that my son may enjoy the fruits of my industry. My peace and comfort have been sacrificed to thine; and now do I die, assured that my beloved Mahoud will not be pinched by poverty, or oppressed by penury and want. Happy are those prudent parents, who, like me, can smile at death, and leave their offspring independent of the world!'

Thus said my aged father, and expired; and my tears accompanied his departing spirit: but these soon gave place to that ardent curiosity which drove me to explore those riches he had left me.

I opened box after box with a silent rapture, and was pleased to find wealth sufficient to satisfy even the appetite of youth; many diamonds appeared among my father's wealth, which never could have passed the royal sieve,* and many others of

* The Mogul is paid, by way of duty, all jewels which are found in the mines too large to pass through a sieve of a particular size.

infinite value, besides large quantities of gold and silver; so that, in my youthful judgment, there appeared no end to my riches.

It was not wonderful, that, being so suddenly put in possession of these riches, I should seek every pleasure and diversion which wealth could purchase. All who were the companions of my childhood, all who would court an inexperienced heart, were admitted to my table; and the strict laws of Mahomet were less regarded at my house, than the rich wines which sparkled at my feasts.

Thus passed I my life, among those who jest with religion, and make their mock at the rules of prudence and sobriety. But the time soon came when my hours of revelry were to be changed for those of sorrow, and when I was first to learn that a father's prudence will not secure a wicked son from the shafts and arrows of bitterness and grief.

My possessions, though ample, were nearly exhausted by ignorance and extortion: my jewels were gone; unacquainted with their value, I had rather flung them away than sold them: my silver and gold were become the property of my friends, who, when I applied to them in return, were much more assiduous, if possible, in preserving it from me, than I had been in squandering it on them; so that, in a few days, even the merchants who had been such gainers by me came now to demand some trifling sums that I had borrowed of them; and, being unable to pay them, they seized my furniture, and stripped me of my clothes, to satisfy their cruel demands.

In this situation, I was turned out of my own doors by those whom I had received a thousand times in my arms, and spurned at, like a dog, by those whom I pressed to my bosom.

Stung by reflections on my former follies, and ignorant where to fly for shelter, I covered myself with some few rags that had been cast to me, and sat down before the house of a rich young man, who, like myself, seemed to be squandering his wealth on the scum of the earth.

Bennaskar (for that was his name) soon came forth, with his minstrels and singers at his heels, and seeing a miserable figure before his doors, he asked what I wanted. I told him, that once, like himself, I gave life to the dance, and mirth to my friends; but that want of caution had been the cause of my ruin, and too much confidence in those who least deserved my favour.

Several of his friends, hearing this, would have driven me from his presence, saying it was unfit such a wretch should even enjoy the blessings of the air; but Bennaskar would not suffer it, and asked me whether the insincerity of my friends had taught me to be sincere to others? I answered him, that I had ever been sincere, even to those who were undeserving, and that I had rather die than betray my friend.

'If what you say is true,' said Bennaskar, 'I will try you: go in, and my servants shall clothe you, and you shall live with me; I only ask in return, that you never disclose to any one what you hear or see transacted in my house.'

'Sir,' answered I, 'your offer is gracious, and bespeaks your generous intentions; but I do not choose to live on another's bounty, unless I can make myself useful.'

'That,' answered Bennaskar, 'you may do, if I find I can trust you: I have long been in search of one I could trust; I want such an one, but cannot find him.'

The friends of Bennaskar then surrounded their

lord, and each confusedly offered his services to him.

'No,' said the young man, 'though I appear unthoughtful in your eyes, O servile race of flatterers! yet know, to all your confusions, that I have tried you all, and find you trifling and insincere: this man alone refuses my proffered love, unless he can return it; and this man alone is worthy of my esteem.'

The friends of Bennaskar were thunderstruck at his words, and renewed their protestations: but he commanded his servants to drive them from his house; and, taking me by the hand, he led me into an inner, but sumptuous apartment.

As soon as we arrived there, I prostrated myself at his feet, and said, 'Let not my lord be angry with his servant; but thou hast not told me what service thou wilt expect from me.'

'All that I require,' answered Bennaskar, 'is, that you disclose not to any one what you hear or see transacted in my house.'

'My lord,' answered I, 'of what service can I be to you by such a compliance? If I am silent, thy slaves may speak, and I shall be blamed for their insincerity. I pray thee, let me return to my rags, and set me not in a place where thy vassals will be tempted to ruin me in thy favour.'

'Your answer,' said Bennaskar, 'is the answer of a prudent man: but fear not; I cannot do without you, and I hope you will not refuse my proffered love. What you will see, none will see besides you; therefore none but yourself will be unfaithful to me.'

On this assurance, I accepted the bounteous offer of Bennaskar; and the slaves led me to the bath, and I washed, and was perfumed and arrayed in a vestment of my lord's.

Bennaskar was impatient to see me; and as I was led into his presence, the young man hastened to meet me, and folding me in his arms, he said, 'May I at length meet a friend I can trust?' And I answered, 'May Mahoud be the friend of thy bosom!' I spent some time with the agreeable Bennaskar: every day we varied our enjoyments, and were mutually satisfied with each other.

I had now been with my friend eighteen days, and no interruption was given to our friendship; when, on the nineteenth morning, Bennaskar appeared with a clouded visage.

'What,' said I, 'my lord, is the cause of your grief? Shall not Mahoud share alike with you the smiles and the frowns of Alla?'

'Is it not,' said Bennaskar, 'O Mahoud, the full of the moon?'—'It is,' replied I, with a smile; 'but doth Bennaskar intend to change with that fluctuating planet?'

'O Mahoud,' said Bannaskar, 'the fate of thy friend is dependent on the caprice of the stars; to-night must I put thy utmost friendship to the trial! If Mahoud prove insincere, then is Bennaskar cursed among men. If thy heart is not firm now, while there is time, depart. But why should I doubt thee? surely Mahoud is of the sons of the Faithful. What must I say? Leave me, Mahoud, leave me: Nay, if thou departest, where shall I find thy fellow? and the presence of a friend is necessary to my quiet.'

'Then,' answered I, 'fear not, Bennaskar: Mahoud may be unhappy, but he cannot be unjust.—But what is this dreadful trial that thus obliges Bennaskar to suspect his friend?'

'True,' said Bennaskar, 'Mahoud is undeserving of suspicion; let us wait till the sun sink from the

skies, and the stars return with their glimmering light.'

Bennaskar then proceeded to the bath, and arrayed himself in a costly robe, and desired me to do the same. I obeyed my friend; and we met in the saloon together.

'Alas!' said Bennaskar, as we met, 'how can I request my friend to wear the image of deformity?'

'What image of deformity,' said I, 'must Mahoud wear? All appearances are to Mahoud alike; and the severer the trial, the more shall I command thy friendship.'

'Then,' said Bennaskar, pulling out a pot of black ointment, 'thou must suffer me to disguise thy face with this ointment; Mahoud to-night must personate a black slave.'

'Is such a trifle,' said I, 'the test of friendship? Give me the ointment, and furnish me with the habit of a slave.'

'The habit,' answered Bennaskar, 'is ready, and all is ready; but you must not as yet disguise yourself, lest my slaves observe us. Come, let us for the present enjoy ourselves; and when night approaches, Bennaskar will rely on the friendship of Mahoud.'

The slaves then brought us the costly viands of Delhi; but Bennaskar remained pensive, and seemed not to relish the dainties before him.

I endeavoured all I could to divert his melancholy: I smiled, I sang before him; the dancers were introduced, and the music attempted to dissipate his gloom; but Bennaskar still remained mute, and his thoughts could not be recalled by the entertainment of his slaves. The music continued till night; when Bennaskar commanded the slaves to withdraw, and taking a lamp in his hand, he led me through a long variety of apartments.

'Mahoud,' said he, as he went along, 'has never yet seen the wonders of my palace.'

'Mahoud,' answered I, 'is happy, my lord, to see the wealth of his friend; but he is not inquisitive to explore, unbidden, the secrets of another.'

As I said this, we arrived at a small vaulted room, from the centre of which hung a lamp, which Bennaskar trimmed, and put out that which he held in his hand.

'Now,' said he, 'Mahoud, enter that closet which is opposite us, and put on the slave's dress which you will find there, and anoint thy face and thy hands with this black ointment.'

I immediately obeyed Bennaskar, and in a short time I came forth arrayed like a slave.

'Kind Mahoud,' said Bennaskar, 'thou art excellently disguised; now obey with silence, and stand as a mute before his lord.'

I folded my arms, and nodded assent; at which Bennaskar smiled.

'Take hold, Mahoud,' said he, 'of that ring of iron, which is fastened by a secret spring to the middle of the floor, and pull.'

I obeyed, and a little trap-door came up. I looked down, and perceived a woman in rich vestments, half buried in the earth. I shuddered at the sight, and was falling backward; when Bennaskar struck me with a chabouc,* which he drew from his bosom, and said,—'Villain, if thou fail me, I shall use thee as my slave.'

Although I was enraged at the blow, yet I remembered my promise, and returned to the trap-door.

'Slave,' said Bennaskar, 'dig that female out of the ground: the spade and the mattock are hidden

* A chabouc is a large whip.

under the floor.' I immediately jumped down, and found the tools, and began to work; but neither my fear nor my labour could prevent my fixing my eyes on the lovely female, who seemed as one dead. As soon as I had removed the earth from the female, which I did with great care, Bennaskar commanded me to lift the body into the apartment, gave me a phial of clear blue liquor, and ordered me to pour it into her mouth, whilst he retired into the closet. I willingly obeyed Bennaskar, and hastened to pour down the liquor, while Bennaskar retired. As soon as the liquor was down, the lovely female began to move, and in a short time she opened her languishing eyes, and casting them upon me she shrieked out, and clapping her hands together, she cried,—'O Alla, defend me!'

Bennaskar at the same time spoke as follows, from the closet where he was concealed:—

'Hemjunah,' said he, 'are you as yet disposed to become the wife of Bennaskar, or must we still experience the evils of opposite enchantments? For remember, that though the powerful Macoma is thy friend, yet the enchantress Ulin still subjects thee to her will.'

'Wretch,' answered the fair stranger, 'I fear not the powers of your accursed magic; for Macoma has assured me that you shall never be able to overcome me without my own consent; and Mahomet, though for a time he permits this enchantment, will at length assuredly deliver me.'

'Then,' answered Bennaskar, 'must the lash of compulsion issue forth.—Here,' continued he, 'slave Mahoud, inflict fifty lashes on that obdurate female.'

I took the chabouc from Bennaskar, and began with trembling, my ill-fated task; cursing inwardly my own blind compliance, in promising to obey a monster, and not a friend. As the lash touched

the beauteous Hemjunah, she made the vaulted roof re-echo with her cries; nor did my heart feel less sensibly the strokes which I gave than her own; the tears trickled down my cheeks, and I prayed inwardly to be delivered from the cursed task, and was never more happy than when it was completed.

'What,' said Bennaskar, from the closet, 'what now saith Hemjunah?'

'The hard-hearted and the cruel,' said Hemjunah, faintly, 'are the last to win the soft affections of a female heart: rather let me die, than be the wife of the vile Bennaskar.'

'If so,' said he, coming from the closet, 'die; for the present I resign my power; let Macoma hide thee again in the dust of the earth.'

Bennaskar did no sooner appear than the beautiful Hemjunah again seemed to die away; and immediately a hissing noise was heard, and an ugly dwarf arose from the trap-door, and took the body of Hemjunah, replacing it in the earth; and the trap-door was closed with a roaring noise. Bennaskar then beckoned me to follow him; and he led me to the bath, and bade me wash, and after return to the saloon in my proper vestments.

I was so surprised at the wonders which I had seen, that I hardly knew what I did. However, in the bath I had time to recollect myself: but recollection was of little service, for reflection rather increased than cleared my confusion. One moment I resolved to apply to the cadi, and declare every circumstance of the horrid adventure. The next, I was awed by the thoughts of my rash and imprudent vows of secrecy.—'Bennaskar,' said I, 'has for a month appeared as an angel before me: but one base action has deformed all his former purity. How can I reconcile these inconsistencies?

Can he, who is the tenderest, the best of friends, be also the vilest and most cruel of mankind? Is there not enchantment employed against him, and may not this phantom be employed to destroy him? —What,' said I again, recollecting myself, 'can aught excuse such horrid barbarity, exercised upon the most amiable of her sex? What cruelties have I not seen; nay, and been forced, through my own imprudence, to transact! How did my heart bleed within me at her piercing cries! how did it curse the hands which were the base ministers of such unmanly cruelty! I have been accessary to the torture of a most beautiful female: one too, who called on the perfect Alla to deliver her. I have been the instrument of a mean revenge on a helpless woman; and now I yet delay to inform the cadi of the villanies of this house of enchantment.'

I resolved immediately to repair to the cadi, and give him a full information of the sorceries of Bennaskar. I hastened out of the bath, threw my vestments over me, and advanced to the door. —'But,' said I, as I went along, 'what am I about to do? I shall forfeit my faith, without serving the distressed: Bennaskar expects me in the saloon; and when he finds that I am gone forth, he will, by the power of his art, secrete the beautiful female from the eyes of the cadi. I have been the guest of Bennaskar a month, and never, till this day, did I perceive the rooms through which I was led to that detestable act of cruelty: nay Bennaskar himself was obliged to wait; he was impatient till the full of the moon, and oppressed with sorrow and care when it arose. I will therefore, for the present, return to Bennaskar, and will put on the face of cheerfulness, and make my countenance to shine before him.'

Bennaskar met me on my return. 'Whence cometh Mahoud?' said he.

'I am just,' answered I, 'risen from the bath; and I come to meet my friend Bennaskar.'

'Mahoud,' answered Bennaskar, 'art thou faithful, and wilt thou ever remain faithful to thy friend? But why should I doubt thee, let thy bosom receive the secrets of Bennaskar. In the success of his friend shall Mahoud one day rejoice. Dost thou not yet know enough of thine own heart, O Mahoud, and of the hearts of other men, to perceive that *one* unattained desire poisons the whole course of a happy life? Bennaskar has wealth and youth and health—all that men most anxiously wish for; but Bennaskar would be great also, and the path to greatness also has opened before him. Know then, that my father's death obliged me to go to the city of Cassimir, in order to reclaim a portion of his wealth detained by the merchants there. While in that city I heard—as who had not heard?—of the charms and vast possessions of the Princess of Cassimir, sole heiress of the royal house. I learned also that an ancient oracle had declared at her birth, that a stranger should obtain the hand of this princess, and, that, be he high or be he lowly born, he would become a greater and a wealthier man than either her father or his own, provided he married her with her own consent. Thus spoke the oracle; and a thought of pride crossed my bosom, O Mahoud! that I must be that stranger. It came indeed as an idle dream, but I detained it in my mind till it gained possession of my soul. I returned to my native city, and to the enjoyment of luxury and pleasure, but in vain; the thought which had strayed into a vacant mind found kin-

dred thoughts there, and now held it captive. It was not so much the beauty, or accomplishments, or virtues of the princess which men so talked of that chiefly engrossed me, but the desire of that greatness which awaited the man who should obtain her. The oracle had declared my birth no obstacle, and I was a stranger, one of its conditions.

'I made another journey to Cassimir, to consult a sage of high repute in the neighbourhood of that city with respect to the steps I should take for the advancement of my views. The fame of Orasis brought numbers every year to his sequestered grotto, and on a day appointed he received me, and heard my wishes.

''I can do little to promote your views, O aspiring youth!' said he, 'but thus far I can tell you, that the princess of Cassimir is under the especial protection of the powerful genius Macoma, and that it is understood she will never give her hand to one whom her guardian shall disapprove. I may also tell you that the favour of Macoma is only to be purchased by a long course of self-denying virtue.'

'The words of Orasis were displeasing to my ear,—'I came here, O sage,' said I, 'to obtain the means of gratifying my desires not of denying them; yet name the penance Macoma would inflict on the favoured suitors of her princess, and I am ready to perform it, whether by chewing ashes, and crawling on the earth, like Boodel, or suspending myself by the forefinger to a tree, as yonder Fakir.'

''*Voluntary suffering*, O Bennaskar, is not *self-denial*,' replied the sage. 'Go home, young man, and suspend your high pretensions. To do justice, to show mercy, to be temperate in your

pleasures, and upright in all your actions, will require that very self-denial which Macoma seeks in her votaries. Five years so spent will give you a claim to be enrolled on her tablets; and then (if you still desire it), you may, as one of her suitors, approach the princess of Cassimir.'

'The words of the sage fell heavy on my ear. I turned from him in disgust, and as I returned to the path which led towards the city, I cursed loudly the stern Macoma, with her cold and hard precepts. My words attracted the attention of a person whose approach I had not noticed.

''Stranger,' he said, 'you have been seeking a proud and churlish mistress; I will direct you to one no less powerful and far more compassionate to the weaknesses of us poor mortals.'

'To shorten my story, O Mahoud, the stranger on hearing my views advised me to go back to Cassimir, and await there the commands of the great enchantress Ulin, with whom he promised to intercede forthwith in my behalf, if I would authorize him to pledge me to unqualified obedience. I gave him my signet as a token, and betook myself to the house I had hired at Cassimir. Many days I spent about the precincts of the royal palace,—now reproaching myself for the time I was losing, now complaining of the faithless stranger.

'As I was returning home one evening, very despondingly, I heard a person calling me by name, and looking behind me, I saw a female dressed in a dark mantle, with a veil over her face. 'Bennaskar,' said she, 'follow me.' I felt an undefined hope that this woman might be the appointed agent of my enchantress; gathering up my garments, therefore, I followed her through several streets. At length she stopped at the

door of a large house, and just as I was expecting that it would open to her, she sunk into the earth and disappeared. I waited at the door till night was far advanced, hoping every moment to see it open, or at least to behold the mysterious female again, but she came not, and after several hours' expectation, I returned home full of vexation and disappointment.

'The next morning I arose early and went into the street, where I immediately beheld the same female beckoning to me: I hesitated not a moment to follow her.—'She is certainly,' said I to myself, 'possessed of supernatural powers; and, as she has taken notice of me, I will show myself obedient to her commands.' She led me again by the same way to the house before which I had spent the greater part of the preceding day; and, as soon as we arrived there, sunk again into the ground. Though I was heartily vexed at this second illusion, yet I resolved to stay on the spot till night and the city guard made my stay impossible. But night came without satisfying my curiosity: I returned again to my lodgings, and knew no more than at first the meaning of the female's appearance.

'The third day, I proceeded as usual to my house, and as I was about to unlock it, I saw the female again in the market-place, beckoning to me as before. As I had now entered into her service, so I resolved to continue in it; and therefore went behind her to the house, which I remembered well, having contemplated its front two days successively. The female stopped, as before, at the entrance of the house, and sunk a third time into the earth.

'But I will not tire your patience, Mahoud, with a minute relation of my fatigues: for eleven

days successively was I thus deceived; and on the twelfth, as I was standing in my usual place, several slaves issued out with chaboucs, saying that I was a thief, and had for some time been lurking about and examining the house. Though I assured them that I was a merchant, I did not find the chabouc come the slower on my back; wherefore, supposing it was vain to resist, I ran as fast as I could from them; and as fear and pain are excellent remedies against sloth, so I found I had soon left the slaves behind me.

'Having entered my lodging, I began to lament my fate, and the cruelty of her who had so often deceived me:—but in the midst of my lamentations, I felt the room shake, and in an instant saw the female rise through the floor, and stand before me.

''Bennaskar,' said she, 'I am Ulin, the friend of the distressed, and the helper of all those who will put their trust and confidence in my enchantments: I have long watched your motions, and know your thoughts; and, willing to try your faith in the magic art, I have thus often deceived you. Alla requires a reasonable worship from his votaries: but we, who love to contradict him in all things, expect in our dependents a blind and obsequious obedience.'

''Princess, or Genius, or whatever thou art,' answered I, 'fulfil my desires, and my life shall be spent as you direct.'

'I was then proceeding to relate my story—she interrupted me. 'I know your wishes, and am here to aid you. My first purpose is to endue you with power to rescue the Princess of Cassimir from an alliance with the Prince of Georgia, which is so odious to her, that you will have a fair chance of succeeding with her under the character of her deliverer. If this fail, Ulin has other means.'

'She then declared to me what she expected in return for the favours she conferred—it included the surrender of reason and will to her sway—yet I swore myself her willing slave.

''If I find you faithful,' said Ulin, 'you shall, ere to-morrow's sun, depart hence, and the princess shall be at your disposal. One of my creatures shall personate a deliverer of Hemjunah from the Prince of Georgia; her own rash precipitancy will aid the plot: she will be conveyed to your mansion at Delhi, thenceforth you personate her deliverer, and either by fair means or foul, you shall obtain her hand.'

''With her own consent?' said I: 'remember, O Ulin, the words of the oracle.'

''Terror shall give consent if gratitude win it not,' said the Enchantress, with an imperious look, and clapping her hands, a tall black slave arose through the floor, raised me in his arms, and in a few moments placed me in the saloon of my own mansion at Delhi. My story draws to an end: Hemjunah, the haughty Hemjunah, rejected my suit, and even spurned my good offices. You have witnessed her punishment, Mahoud, or rather the means used by the power of Ulin to obtain her consent. I do not despair, since I know that she offended her Guardian Macoma, my bitter enemy, ere she fell into the power of Ulin; and without Macoma's support, her constancy will never continue to sustain her under so severe a chastisement.'

'And now,' concluded Bennaskar, 'you have my confidence. A well-tried friend is Bennaskar's joy; but *remember*,' he added with a terrible frown, 'that woes and death are in the path of his enemies.' So saying, he left me, and I retired to my chamber, irresolute in my mind. As I entered my chamber, I perceived a small book open on a desk before the

burning lamps. I went up to it, and found it was the Koran of our holy law. Being little desirous of sleep, I sat down; and as I read, methought I saw the name of Mahoud in the book. Startled at the vision, I looked again, and read distinctly these words:—

'Mahoud! Mahoud! Mahoud! There is much good in the world, but there is more evil; the good is the gift of Alla, but the evil is the choice of his creatures. Because of man's sin, and because of the darkness of his heart, do the evil Genii and the enchantments of wickedness prevail. Even now is Mahoud in the house of a magician, to whom he is imprudently bound by the ties of honour: to draw back, is meanness; but to persist, is sin. When men act wrong, they subject themselves to the power of a wicked race; and we, who are the guardians of mortality, cannot interpose but in proportion to their remorse. Taken by the crafty dissimulation of Bennaskar, thy easy soul gave into his snares, and thy prudence was decoyed by the voice of his mouth. Thou hast promised, at all events, not to reveal the secrets of his house; and thou hast, unknowingly, joined thyself in the fellowship of the wicked. But can man, who is bound to the service of Alla by an unalterable law, dispose of himself against the will of his Maker? or can the worm of the earth, the property of Heaven, set up itself against the hand that formed it? Had Mahoud engaged to conceal every thing but what the law of Mahomet obliged him to reveal, he had behaved wisely: but he who walketh in darkness will undoubtedly fall into the pit. Past errors cannot be recalled; and Mahoud must learn the wisdom of experience. Under the resemblance of the Koran, behold the Genius Macoma instructs thine heart. I perceive evil will

attend thee, if thou dost attempt the enlargement of the Princess of Cassimir; and yet without it, thou must still continue the servant of cruelty and oppression. Choose, therefore, for yourself: if injured innocence can move thee, boldly suffer in the cause of truth, and take this book in thy bosom, which shall at all times admit thee to a sight of the princess; if not, be still the slave of the enemy of thy Prophet.'

After this, I looked again on the book, but found I could read no more: however, I doubted not to engage in the service of the princess; and therefore, taking the book in my bosom, and the lamp in my hand, I went toward the saloon, supposing that Bennaskar was asleep. I searched for the rooms through which I had passed before, and soon perceived the vaulted apartment at the end of them.

I hastened to take up the trap-door, and, touching the Princess Hemjunah with the book, I essayed to deliver her from her miserable confinement. The princess awaked at the touch of the book; but, at the sight of me, shrieked aloud, and I feared lest her cries should awaken Bennaskar. I assured her that I was sent by the Genius Macoma to effect her deliverance, and that I abhorred every kind of cruelty which I had practised upon her.

'Alas!' said she, still shrieking at intervals, 'your story betrays your wickedness; I never before saw you, unless you are, as I suspect, the magician Bennaskar, under some feigned appearance: but rest assured, vile man! that no deceit or cruelty shall ever make me the wife of Bennaskar.'

'Most adorable Princess Hemjunah!' said I, prostrating myself before her; 'let me beseech you to hear me: I am not Bennaskar, nor a creature of Bennaskar's, but the servant of the Genius Macoma, who has instructed me by means of this

holy book (which I then pulled out), to attempt your rescue; and I am willing to lay down my life for your safety. You have not indeed seen me in my present character, but this very night was I brought hither by Bennaskar, under the similitude of a slave, and forced, through a most accursed oath, to inflict the severest tortures on the most delicate of her sex.'

'Wretch!' said the princess, 'I am now convinced of thy perfidy, allowing thine own account to be true; for what promise could bind thee to a cruel action; or why wast thou afraid to suffer thyself, rather than make an innocent virgin the subject of thy cruelties? But if thou art truly the servant of Macoma, and ashamed of thy late inhuman deeds, quit the house of the vile Bennaskar, and inform the cadi of his cruelties and sorceries.'

'Rather,' said I, 'my princess, let me dig around you, and release you from this miserable confinement.'

'That,' said the princess, 'you cannot do, unless you are indeed, as I suspect, the wretch Bennaskar; for by his command alone can I be released. —O, fool that I was,' continued she, with tears, 'to listen for a moment to the falsities of man!'

'If my information,' said I, 'O lovely Hemjunah, will avail, this moment will I fly to the cadi, and acquaint him with your distress.'

I then hastened to go: but O, judge my terror and amazement, when I saw Bennaskar moving through the apartments which led to the vaulted chamber.

As he advanced, Hemjunah shrieked, and I was ready to sink: though my intentions were just and good, yet was I terrified by his appearance; so much was I sunk by the rash promise which I had

made; and I every moment expected the dreadful effects of his powerful malice.

As Bennaskar entered the vaulted chamber, I shrunk back with fear, and dared not lift up mine eyes; but my terror was soon quieted, when I saw him fall prostrate at my feet. I then no longer doubted but that the Genius Macoma supported me; and attributed his behaviour to her supernatural power.

'O Mahoud,' said Bennaskar, 'the friend of my bosom, the partner of my secrets; pity me: if the lovely Princess of Cassimir did but know the purity of my heart, the ——'

'Hear not the villain!' said Hemjunah, 'O servant of Macoma, unless he release me from this detested place: me he hath already deceived; and you will be subjected likewise to his power, unless the prudent spirit of Macoma direct thee.'

'Then,' said Bennaskar, rising up, and laying bare his bosom—'Here, Mahoud, strike, and end my miseries, and the miseries of Hemjunah: but never will Bennaskar consent to lose the treasure of his heart.'

'I will not,' answered I, 'lift up my private arm against thy life, but I shall deliver thee to the power of the cadi, who is the deputy of the great Alla's vicegerent.'

'Give me, then,' said the Princess of Cassimir, 'the book of the Genius Macoma, that I may be defended from the insults and contrivances of the base Bennaskar.' The request of the princess appeared so reasonable, that I obeyed her, and put the book into her hands.

Bennaskar, when I was leaving the vaulted chamber, besought me not to destroy the friend that had supported me: but I told him, that Alla was to be obeyed rather than man.

I hastened to the cadi; but as it was night, his officers told me I could not be heard, till I informed them I had in my power a wicked magician, who, by sorceries, had stolen the Princess of Cassimir. When they heard this, they acquainted the cadi; and that vigilant magistrate arose, and followed me immediately to the house of Bennaskar, with his guard.

As I entered the house of Bennaskar, I was amazed to see him standing in the entrance with a lamp in his hand; but my astonishment increased when I saw him fall down before the cadi, and confess his guilt.

The cadi commanded the guards to seize him, and then ordered him to lead us to the place where he had concealed the Princess of Cassimir. Bennaskar obeyed: but as he went through the apartments, he said to me:—'Mahoud, you are sensible that the Princess Hemjunah's body is half buried in the earth, and uncovered; therefore prevail upon the cadi, that he suffer us to go before and release her: for my part, my sins oppress me, and I wish to restore to her dignity a much-injured princess.'

'If,' said I, 'you will promise to release the princess, I will endeavour to prevail on the cadi to permit what you propose; but otherwise, let the whole world be a witness of your accursed malice.'

'O my friend,' said Bennaskar, 'accuse me not; my own heart persecutes me sufficiently: yes, Mahoud,' continued he, 'I will, as you require me, release the princess, and trust to the mercy of the cadi; for the service of the evil Genii will neither bring me profit nor peace.'

I was pleased at this repentance of Bennaskar, and besought the cadi that he would suffer us to

enter the vaulted chamber first, and recover the princess from her enchantment. The cadi acquiesced in my proposal, but ordered the guards to surround the entrance, while Bennaskar and myself entered the chamber.

As soon as we were entered, Bennaskar seized me suddenly by the throat, and, before I could speak or recollect myself, he dragged me into the closet, and shut the door.

'Now,' said he, 'villain! receive the just rewards of a perjured heart.' Saying this, he spit in my face, and threw me on the ground, and then flew out of the closet, shutting the door forcibly after him.

I remained for some moments stupified by my fall; but after a time arose, and opening the closet, I was surprised to see neither the Princess of Cassimir nor the magician Bennaskar.

While I was in this confusion, the cadi and his guards, being impatient at our stay, entered the chamber, and the cadi commanded his guards to seize me, saying—'Villain, where is the Princess of Cassimir, and the man who revealed thy unrighteous actions?'

At this, I began to answer; when,—O accursed fortune! I perceived my voice was as the voice of Bennaskar. I immediately looked on my clothes, and found them changed. In short, I doubted not but that my malicious foe had transformed me into his own appearance.

I fell at the feet of the cadi, and besought him for one moment to hear me: I acquainted him with every circumstance of my adventures, from my entrance into the house of Bennaskar, till that present moment. But he and his guards laughed at my tale: however, in a few moments, he grew more cool, and commanded me to deliver up my

friend and the Princess of Cassimir. In vain did I call Alla to witness the truth of my story; the cadi was enraged at my persisting in the tale, and ordered his guards to give me a hundred strokes with the chabouc.

To add to my misfortune, Bennaskar appeared at one end of the room; and when I cried out and pointed to him, the cadi, who saw him not, thinking that I meant to mock him, ordered me another hundred lashes with the chabouc. Vexed with myself, and subdued by the pains of my punishment, I fell on the ground, and my guards were ordered to carry me to the prison, where I was thrown into a deep dungeon, loaded with chains.

The next morning I was brought out again before the cadi, and carried into the public hall of justice. The cadi there passed judgment upon me, that I should be burnt alive the next day, unless I delivered up Mahoud and the Princess of Cassimir.

Finding it vain to repeat my declarations, that I was the real Mahoud, and that I suffered through the vile enchantments of Bennaskar, I remained silent: but this was construed into surliness, and I was ordered five hundred bastinadoes to make me speak. I therefore begged the cadi to conceive what I could possibly answer: supposing my tale to be true, I had, I said, suffered severely for my rash promise to Bennaskar, and I must submit to my fate.

The cadi then commanded me to be carried back to the dungeon, and that a large pile of wood should be raised in the market-place, whereon I might be burnt the next morning, before all the people. I spent the night in the utmost horror, and earnestly wished that the sun might never more behold my sorrows. But yet the night passed away as usual,

and the stars fled from the face of day, and I beheld the dreadful morning of my execution.

A tumultuous crowd was gathered together before the door of the dungeon, to see me pass to my execution; and as I was dragged along, the common people nearly overwhelmed me with stones. As I advanced to the pile, I perceived the cadi and his officers were seated before it, and that magistrate commanded me to be brought again before him ere I was bound to the pile.

'Art thou,' said he, as I approached him, 'art thou, wretched magician, willing to bring forth the princess, or thy friend, who are concealed by thy wicked arts; or must the sentence of our law be executed upon thee?'

'O judge,' said I, 'since my tale will not gain credit with thee, at least let me know by whose accusation is it that I am brought before thee, and who is it that accuses me of magic or sorcery? Am not I Bennaskar, the wealthy merchant of Delhi, and where are my accusers? Who dare say aught against my fame? You came into my house by night, you seized my person, you inflicted on me the punishment of a slave; you cast me into a dungeon, and condemned me to the flames; and all this without the appearance of a single witness against me: wherefore, O cadi, I appeal unto the righteous Sultan of the East, and I hope my fellow-citizens will not suffer me to be executed, while no proofs of guilt are brought against me.'

'Young man,' answered the cadi, 'your appeal is unnecessary, for I am not desirous of destroying my fellow-creatures without a cause. Your plea were just and proper, did not your own confession contradict your present assertion. Yesterday you declared that you were not Bennaskar, and to-day you say you are; wherefore, out of your own lips

I have convicted you of falsity; whereas, had you really been Bennaskar the merchant, and not a magician, there had been no need of two different accounts of yourself.'

The people, hearing this distinction of the cadi, applauded their judge; and one and all cried out that I was a magician, and deserved the flames.

The guards were then ordered to bind me on the pile, and I was led up and fixed to a post by the chains which had been fastened on my body the day before; and now, amidst the acclamations of the people was the pile kindled, and the smoke and the flame surrounded the unfortunate Mahoud.

In a moment the crowd and the heavens disappeared from my sight, and I found myself in the body of a toad, at the bottom of the pile. I hopped forward out of the flames, and with difficulty hid myself beneath a stone in the street. The crowd, having waited till the pile was consumed, carried the ashes out of the city, and scattered them in the air; and I remained till night beneath the stone.

It was my intention, as soon as it was dark, to creep out of the city into the woods; but sleep overtook me at the time when animals retire to their rest: and when I awaked in the morning, I found myself in this forest; where I remained, during the space of a moon, alone, till these two, the miserable companions of my solitude, were joined unto me.

'Your adventures, O Mahoud,' said the Sultan of India, 'are wonderful, and an excellent lesson of caution and prudence to us who are joined in one common fate. You slighted the means of retracing your steps, which were offered by the good genius. Not even the prayers of Hemjunah should have

induced you to give up the book of the Genius Macoma. It was *your* appointed deliverance from the bad consequences of your unworthy choice of a friend. Alla would not, doubtless, have abandoned Hemjunah. Since then I perceive both your misfortunes and my own, have been brought about by our want of trust and prudence, I shall, with the utmost resignation, acknowledge that the all-perfect Alla is ever willing to assist those who are not wanting to themselves.

'But, O Mahoud, suffer me, ere I declare my own griefs, to ask what is become of the lovely Hemjunah, the Princess of Cassimir; nor wonder at my solicitude, for the mention of her name brings to my memory the ideas of the past. How was it possible that lovely fair one should be betrayed into the power of those wicked enchanters? But why should I be surprised at her weakness, who am myself the object of their malice?—Surely,' continued the Sultan, 'this our companion, whom you called princess, cannot be the daughter of Zebenezer, the Sultan of Cassimir?'

'You are right, indeed, in your conjectures,' answered Mahoud: 'the Princess of Cassimir is a fellow-sufferer with us; and he who is on my right hand is Horam, the favourite of Misnar, the lord of Delhi.'

'What!' said Misnar, transported, and yet at the same time recoiling with surprise, 'is my faithful Horam also the unfortunate partner of my griefs? Then is Misnar indeed as the leaf of autumn, as a feather in the winds of oppression.'

Horam, understanding that his lord was before him, made such acknowledgments of his respect as his hideous form would permit: and Mahoud, when he perceived that he had been speaking to

the Sultan of India, followed the example of the vizier Horam.

Misnar then, turning to the Princess of Cassimir, said:—

'O Princess, whom a severe enchantment has deprived of the most exquisite of all forms, to load thee with the most wretched; permit me to request an account of your unfortunate labours, since you left the court of your father Zebenezer; that at least I may indulge my wishes for your recovery, though my arm is too weak to work either my own or your enlargement.'

'Most illustrious Sultan,' answered the Princess Hemjunah, 'I shall obey your commands, although the remembrance of my misfortune is grievous, and the confession of my indiscretion must fill me with shame.'

'It is enough, O princess,' said the Sultan, 'to confess our faults to Heaven: and he is the weakest of the sons of earth who takes a pleasure to hear the failings of others.'

As the Sultan uttered these words, a dervise, worn with age, and bowed down by the years of infirmity, appeared among the thickets of the forest. Horam immediately recollected the features of the good old saint, and said: 'My royal master, yonder is Shemshelnar, the most pious worshipper of Alla among all the sons of Asia.'

'I do not recollect his features,' answered Misnar: 'Came he not to the council of our divan?'

'No, my royal lord,' said Horam: 'the oppressions of age were upon him.'

By this time Shemshelnar arrived at the place where the transformed company were seated; and falling prostrate before Misnar, he said:—

'Wonder not, O Prince of India, that Shemshelnar, thy slave, doth thus acknowledge his Prince, though deformed by the enchantments of the wicked.—Yes, Prince,' continued Shemshelnar, 'I knew the evils that surrounded thee; and although I was unable to attend thy council, yet I prayed in secret to Him who bestoweth at the noon-day, that he would avert from my royal master the misfortunes which threatened to overpower him. Alla heard my prayer as I lay prostrate in my cell; and the Genius Bahoudi appearing, commanded me to seek thee in the forest of Tarapajan, whither thy wayward fortune should lead thee.—'O Genius,' replied I, 'how shall age and infirmity comply with thy commands?'

''Go,' said Bahoudi, touching me with his finger; 'for strength is given thee from above. The enchantress Ulin hath transformed thy Prince into the most hideous reptile of the earth. But wonder not at the deformity of his appearance, nor at the malice of her who has overpowered him; for such is the fate of those who are most exalted in their virtues, that their enemies, whenever occasion is given them, will strive to render them most odious. Thy Prince will be, ere you arrive in the forest, surrounded by three others in equal affliction: it is permitted thee to rescue the Sultan of India; but the rest must wear the chains of the enchantress till Ulin is no more.'

'But ere I restore thee, O Sultan of my heart,' continued Shemshelnar, 'such are the words which the Genius hath commanded me to utter before thee:—

''Religion, O Misnar, is the first and the greatest duty of life, and the service of Alla and his Prophet the sweetest offering of a grateful heart.

But he who appointed the ceremonies and services of piety and devotion, hath also given to all their respective stations in the warfare of life. How then shall we pay honour to Alla, if, by complying with the fantastical pilgrimages of the devotees, we neglect and desert the peculiar duties of that post wherein Alla hath placed us? The signet of Mahomet, O Prince, of which Mangelo the prophet did prophesy, is it not that seal which the Faithful bear on their frontlets, when they obey the voice of reason and religion? and the girdle of Opakka, with which Kifri the enchanter is endued, what is it but foresight and prudence, the best allies of the Sultans of the earth? To save his people, my Prince hath deserted them, and given away what he sought to keep. When Alla placed thee on the throne of India, he thence expected to hear thy petitions: but as faults which proceed from goodness, though uninstructed, are beheld with Heaven's piteous eye, therefore arise, O Sultan (said Shemshelnar, and touched him), rise from the filth of the earth, and become again endued with the glories with which Alla hath endued thee. And know, that such is the care of Mahomet over thee, that he hath curbed the hands of thine enemies, and bids thee go forth against them, assured of this, that they shall not be able by their enchantments to foresee thy designs, nor to overpower thee by the help of their magical deceits, unless thou yield to their snares. Be prudent and vigilant, and fear them not. Only this is permitted against thee, if thou canst not overpower and destroy them unawares, they must use their art to conceal their escape, and avoid thy arm: therefore be bold and quick, and yet cautious and discerning, lest, when force avails not, they employ

fraud to destroy thee. But if thou canst resist their temptations, their powers are for a time suspended, and their delusive visions will melt away.'

The Continuation of the Tale of the Enchanters; or, Misnar, the Sultan of the East.

As Shemshelnar finished these words, Misnar arose in his just proportion: but, ere he spake to the holy dervise who had released him, he fell prostrate and adored the goodness of Alla, and of Mahomet his prophet, who had thus rescued him from the power of Ulin. Then, rising, he took Shemshelnar by the hand, and thanked him for his release and advice.

'Thou hast done right, O Misnar,' said the dervise, 'to give the greatest honour to Alla: but to him alone belongs all honour; and Shemshelnar is the slave of Mahomet, thy prophet.'

'And what!' continued the Sultan, 'must I not hope that it will please the great Prophet of the Faithful to release also these my fellow-sufferers?'

'Misnar alone can release them,' answered the dervise.

'Let Ulin perish, and these unfortunate persons shall be restored to thee and themselves: but in the meantime they must learn to bear their misfortunes with patience, and offer their prayers for thy safety. The road to Delhi is through this desert forest, and to the left is situated the palace of Ulin. She is already acquainted with thy transformation, and is studying to deceive thee a second time: but beware, O Misnar! for if she prevail, death and destruction await thee.'

Misnar, having received the instructions of the dervise, took leave of his companions; assuring

them he was desirous of meeting the crafty Ulin as soon as possible, that he might either give up all pretensions to his kingdom, or deliver his subjects and his friends from the hands of the enchantress.

The Sultan of the Indies, having left the dervise and his friends, advanced into the forest, chewing some leaves which Shemshelnar had given him to support him till he should arrive at his palace. He had not advanced more than two days' journey in the forest, before he heard the violent shrieks of a distressed woman; and at a distance saw four ruffians beating a lady inhumanly.

Misnar was enraged at what he saw, and, flying to the lady's assistance, he bade the ruffians defend themselves. The ruffians, leaving the lady, chose not to encounter the arm of Misnar, but fled; and the Prince, stepping up to the lady, desired to know by what accident she fell thus alone into the hands of the robbers?

'O, noble Sir,' said the lady, in tears, 'for I perceive by your mien that I speak to no common friend, it was my fate to be beloved by the handsomest of the sons of the Faithful. I lived in Delhi, the daughter of an emir; and Hazar, the captain of a thousand in the armies of Misnar, the Sultan of the East, was my admirer: but, alas! his love has proved my destruction. The second son of the great Dabulcombar, being assisted by Ulin the enchantress, aspired to his brother's throne; and the soldiers, who loved the hazardous chance of war, deserted frequently from Misnar, our Sultan: among the rest, Hazar, in spite of my utmost endeavours, revolted with his thousand men.

''There is no preferment,' said he, 'in the peaceful reign of Misnar: I will follow the for-

tunes of his brother, whose throne must be gained and supported by arms.'

'In vain I remonstrated, and urged both love and duty. 'My love,' said Hazar, 'is still unalterable: thou wilt soon see me return the favourite of the new monarch; and it will then be in my power to raise thee to higher dignities than those which thy father now possesses.'

'Hazar then left me by night; and soon I heard that he had joined the rebel army: but, O generous stranger! what was my grief, when I understood that Ulin, the detestable enchantress, had cast her sorceries around him, and had imprisoned him in her castle. I set out without delay for the camp, and, studying to avoid the army of Misnar, travelled through this wood with four attendants;—but, ere the second day of my journey was past, I was seized by two satyrs of the wood, and my retinue were left behind me.

'The satyrs hurried me along till the night overshadowed us, and then brought me, through many dark and intricate windings, to a palace which was illuminated with ten thousand lamps.—'Now,' said they, 'enter, and behold thy faithful Hazar.'

'Immediately I was led into a magnificent hall, and from that into a second; where, on a throne of silver, sat Hazar, the perfidious Hazar, with the hideous Ulin by his side.

'My indignation overpowered me, and I swooned away. On recovering, I found myself in total darkness: but the horror of my situation gave me energy; I roved about, endeavouring to find out some passage that might lead to daylight. After much trouble and fear, and passing through several dark entries, I arrived at the foot of a staircase, which led up into a yard belonging to the palace. On the top of this staircase I sat till night: and

then ventured forth, resolving rather to die than continue in that detested place.

'Having crossed the yard, I this morning came to a deep ditch, or canal, which I perceived wound round the palace; and I make no doubt but that all access or recess from this palace must be over a bridge which was guarded, as I perceived when I was led by the satyrs of the wood.

'As I had learned to swim in the women's baths which were in my father's palace, I resolved rather to run the risk of my life than to be kept a prisoner in Ulin's palace, and therefore boldly threw myself into the canal; and fear giving me strength, I crossed the water in a short time.

'Being now arrived at the farther side, I struck into the thickest part of the forest, and wandered about for some time till morning; when on a sudden I heard several voices among the trees. In an instant four ruffians surrounded me, and had not your powerful arm interposed, I had suffered the vilest of deaths.'

Misnar endeavoured to comfort the afflicted stranger; and asked her whether she thought it possible for any man to enter the palace of Ulin undiscovered?

'If,' answered she, 'I was able to get out without molestation, doubtless the same method will give you an opportunity of entering it.'

The Sultan Misnar seemed in doubt as she spoke.

'*O Sultan,*' said she, 'let me prevail upon you to follow me; and I will ensure your success.'

Misnar, recovering from his musing posture, besought her to walk before, and show him the path which led to the palace.

'We shall reach it by night,' said the stranger, 'when the darkness shall protect thee.'

The beautiful stranger then went forward, and Misnar followed at her heels.

Ere they had proceeded twenty paces, Misnar said:—'It will be proper, O fair stranger, to draw my scimitar, lest we be set upon suddenly by the robbers.'

'You are right,' answered the fair stranger; 'and your precaution is just.'

The Sultan Misnar, having drawn his sabre, followed close behind the beautiful stranger, and suddenly with a blow smote her on the shoulders, and felled her to the ground. The fair stranger was no sooner fallen, than her countenance changed; her soft plump cheeks fell in two bags from the bones; the forehead and the temples were contracted with wrinkles, and the jaws, parting as with age and infirmity, discovered to Misnar the features of the malicious enchantress Ulin; who, though nearly spent and exhausted by the blow, yet lived to utter the following imprecations:—

'May the curse of our sex light upon thee, thou traitor to manhood! since neither the charms nor the afflictions of the fair have been able to soften thine heart. Thou hast, indeed, avoided my snares, by trampling on the most sacred laws of humanity and hospitality. Idiot that I was, to trust myself to thee, though guarded by the strongest appearances of innocence and distress! The injured and the helpless can find no protection in thy government, though thou boastest thyself the delegate of Alla, and the friend of the oppressed; and I, trusting to thy specious virtues, am fallen a sacrifice to thy deceitful heart. Since Alla is the guardian of such hypocrisy, I now disclaim his authority as much upon principle, as heretofore I have braved his vengeance, that I might live free from his laws.'

'Hold, O wretched instrument of sin,' said Misnar; 'and ere thou quittest that mortal seat of wickedness, hear Him justified whom thou deniest, and understand how thine own arts were discovered to me.—That four ruffians should quit their prey at the sight of one man, did first stagger my credulity, and I expected at least to find them return, and revenge my interposition: but when no one appeared to interrupt our security, I then began most to fear, and listen to thy tale, as one who expected to be ensnared by the wiles of thy hypocrisy. Thy tale, though artful, did happily contradict itself. Thy dishevelled garments, disposed in such an artful manner, were dry and clean, and contradicted your words, when you pretended you had swum across the canal. This strengthened my doubts, which you at length confirmed, by calling me, at the latter part of your history, *Sultan*. Then fled my doubt, and certainty succeeded: I feared to follow, and yet resolved to revenge; and Alla, in mercy, gave success to my arm.' Here Misnar broke off; for her iniquitous spirit was fled from the body of Ulin, and the Sultan left her mangled and deformed corpse a prey to the beasts of the forest.

He travelled for several days backward, hoping to find the former companions of his misery; and at last came to the place which he had left, but could find no signs of them: wherefore, concluding that their enchantment was broken by the death of Ulin, the Sultan returned towards Delhi, subsisting on the leaves which the dervise had given him, and on the fruits of the earth; and in twelve days' time arrived at a small town in his own dominions. Here he lodged at a poor cottage, where he found an old woman and her son; and inquired whether she could procure him any

horses or mules to carry him the next morning to Delhi?

'Alas!' answered the old woman, 'we have no cattle with us; the army has stripped us of all.'

'What!' answered Misnar, 'has the rebel army been foraging so near Delhi?'

'Alack,' said the old woman, 'I think all armies are rebels, for my part. Indeed, the soldiers told us that they were the Sultan's army, and that they were sent to guard us from the rebels: but in the mean time, they took our cattle and provision, and paid us nothing for them; and still, every time they came, they called themselves our guardians and friends. If this is all the friendship great men can show us, we poor people should be best pleased to live as far from them as we can.'

Misnar, although he smiled at the poor woman's manner of delivery, was yet affected at the substance of her speech; and lifting up his eyes and hands secretly to Heaven, as she went out for sticks to kindle a fire to dress his provisions, he said:—

'O just and merciful Alla, and thou faithful Prophet of the Highest, I call you both to witness, with how much reluctance I have begun this war, and how greatly mine heart is inclined to promote the peace of my subjects; not out of personal fear, as ye, O Powers above! can bear me witness; but out of that love and affection which I owe to my people, who, as my children, depend upon me for the blessings they enjoy. O Alla, preserve me from the avarice of ambition! that, while the rich and the proud advise me to delight in blood, I may ever remember the severities which the poor must suffer; and that I may rather rejoice to relieve one oppressed slave, than to enrich ten thousand flattering emirs of my court!'

As soon as the old woman was entered again into her house, the disguised Sultan advised her and her neighbours to join in a petition and present it to the Sultan in his divan.

'A petition!' answered the old woman; 'for what?'

'To relieve your distresses,' said Misnar.

'Alas! who is to relieve our distresses, but Alla?' said the woman.

'Your Sultan, the servant of Alla, will relieve them,' replied Misnar.

'What!' answered the old woman, 'can he restore to these arms my dutiful first-born, who has been so long the joy of my aged heart, but was lately torn from me, to fill up the armies of the Sultan? Can he call back the brave men he has caused to be destroyed, and give life and spirits, and joy again, to the widows and orphans of India? If he can, O let him hasten to relieve the afflicted hearts of his subjects, and become unto them as a god upon earth!'

The Sultan Misnar was astonished at the words and the gestures of the poor old woman, and deeply stricken by her sensible observations; for he perceived she spoke as she felt, and was animated by the tender subject.

'How seldom,' said he to himself, 'do the rich feel the distresses of the poor! and in the midst of conquest and acclamation, who regardeth the tears and afflictions of those who have lost their private friends in the public service!'

The Sultan Misnar rested that night in the cottage of the old woman; and the next morning he arose and was conducted by her younger son to a town half a day's journey farther. Here he equipped himself with mules, and in one day more reached the city of Delhi.

The Sultan entered a caravansera, where he found several merchants: he asked them how they dared venture to trade, when the armies of the rebels were spread over the face of India?

'As to that,' answered the first merchant, 'we have lived here some time in expectation that one party or the other would prevail. It little matters to us which, provided trade was encouraged. As to the Sultan's party, there was not, till within these few days, any hope of their success. The young man himself has retired from his throne, being fearful of encountering his enemies; and the captains of the army had destroyed the prime vizier Horam.'

'And what,' interrupted Misnar, 'is the cause of this change in favour of the Sultan?'

'Ten days since,' answered the merchant, 'contrary to every one's belief, as we all thought him dead, the vizier Horam appeared at the head of the army, and assured the officers that his lord Misnar was living, and had destroyed the enchantress Ulin, who espoused the cause of his brother Ahubal; that, in consequence of Ulin's death, Ahubal was fled, and his army dispersed; and he expected his royal master would shortly appear among them.'

The Sultan Misnar was rejoiced at this news, and without delay hastened to the palace of his vizier. The slaves of Horam seeing the disguised Sultan, asked his business.

'I come,' replied Misnar, 'to communicate to thy lord tidings of our Sultan.'

At these words, the slaves of Horam conducted Misnar to their master's presence; and Horam no sooner saw his master in the disguise with which he furnished him, than he fell at the Sultan's feet, and congratulated him on his safe return.

'My faithful Horam,' said Misnar, 'arise. The day is not yet so far spent but that my court may be assembled. Give orders, O Horam, that the army be drawn up, and let thy slaves proceed to the palace, and bring the imperial robes: my people require my presence, and Misnar yearns to see the supporters of his throne.'

Horam arose, and the Sultan embracing him said:—

'O Horam, I am desirous of hearing the particulars of thy fate; but public advantage must not yield to private friendship.'

The faithful Horam then hastened to call together the princes and viziers of the court of Delhi, and gave orders that the army should be drawn up in the royal square before the divan.

The Sultan Misnar being arrayed in his imperial robes, delayed not to show himself to his people: and no sooner did he appear, than his subjects cried out—'Long live the Sultan of our hearts, who alone was able to conquer the powers of enchantment!'

The Sultan was overjoyed to find his people received him with gladness, and commanded money to be thrown among the populace, and double subsistence to be issued out to his army. The viziers and officers of justice being assembled in the divan, waited the arrival of their Sultan; and Misnar, having ascended his throne, commanded Horam to deliver to him a faithful account of his enemies.

Horam the vizier then arose from his seat, and assured his Sultan that the rebel army was dispersed, and that Ahubal was fled with a few friends to the shores of the Indian ocean.

The Sultan, on this report commanded his army to be stationed at just intervals, about a day's jour-

ney around the city of Delhi, and their numbers to be reduced; and that peace should be proclaimed the next day in the city.

No sooner were the viziers dismissed from the divan, than Misnar, retiring into his palace, sent for his faithful vizier Horam, and desired him to give him a true relation of what had happened to him since his departure from the army.

'Royal Sir,' answered Horam, 'you were no sooner departed than I began to inspect the order and the discipline of your troops; to look into the methods of providing for the army, and to appoint proper officers, who should take care that the soldiers had sufficient and wholesome provision; that their tents were good; that the situations of the different battalions were in healthy places, near springs and rivers, but on dry soils, and as far as possible removed from swampy fens, or the stagnated air of the forests. During this time, little occurred of which I could inform my lord, as I meant not to trouble you with my own concerns; lest it should seem that I was proud of the trifling dispositions which I had made in favour of the army.

'The rebels in the mean time were quiet, and their distance only prevented me from destroying them: but, on a sudden, a messenger arrived with tidings that all the southern provinces had revolted; that the enchantress Ulin was with them, and conducted their forces; that Ahubal was declared Sultan of India by her; and that she was determined to support his cause. Upon this I took such precautions as, doubtless, my Sultan must have read in the tablets, but my precautions seemed vain; for the next night we were on a sudden terrified with a second alarm, that the rebels were within half a day's march of our camp; which I

thought, considering their former distance, must be the effect of enchantment.

'This threw our officers into the greatest consternation, who, collecting themselves in a body, came rushing toward the royal tent, and demanded a sight of the Sultan; and declared their resolution of revolting to the enemy, unless you headed the troops.

'I was writing despatches in the royal tent when I heard their tumult, and my heart fled as they approached: but as they stopped for some time to fix upon one for their speaker, I had just time to slip on a slave's habit, and cut my way through the back side of the tent. I ran as swiftly as my feet could carry me out of the encampment: and being stopped by several sentinels, I told them I was despatched by the vizier, and showed them mine own signet.

'But I was no sooner clear of the army than I repented my folly.—'What have I done!' said I to myself: 'I have deserted my post and ruined the interest of my lord: better had I died at the head of my Sultan's troops, or fallen a sacrifice to their rage, than thus ingloriously to perish obscurely! Besides, I may have been terrified without just cause; the rebel army may not be so near; I ought to have staid in the tent, and endeavoured to have pacified the officers of the army.'

'And now I was in doubt whether to return, or, as I had penetrated thus far, whether it would not be most prudent to take a near survey of the rebel army. I resolved upon the last; and cautiously travelled toward the place were the spies said they were encamped.

'I arrived at the spot described, but saw neither sentinels nor encampment. Amazed at this, I proceeded onwards during that and the next day; but

no army was to be seen, nor anything indicating their approach.

'This made me curse my folly and my credulity. Alas! Horam, said I to myself, how little worthy wert thou of the confidence of thy lord! And yet, better is this mistake than the certainty of the rebels' approach, which could not have been effected without the power of enchantment.

'Ere it was too late, I resolved to return; hoping that I should pacify the troops by assuring them that I had in person been a witness to the untruth of the last alarm.

'But, alas! when I essayed to return, I found my feet fixed to the ground; and in a moment the earth trembled, and Ulin, the enchantress, arose on the back of an enormous toad.

''Wise and sagacious vizier,' said she, in an insulting tone, 'I admire your prudence and discretion! and although Mahomet and his faithful crew of Genii will not permit us to overpower you, or your prudent master, unless through your own inadvertency you fall into our snares, yet there is little to be feared from their interposition while you become such easy dupes to our artifices. The army which I lead against thy wretched Sultan is not less than forty days' march hence, and is embarrassed by the mountains and the forests; and yet the credulous vizier fled from his charge at the most improbable alarm, and fled into the arms of one who well knows how to reward his prudence and address. Become, therefore, O silly vizier, like the reptile that bears me; and I shall in a moment transport thee into the forest of Tarapajan, where several of thy wise brethren are gone before thee.'

'As she spake thus, the enchantress breathed

on me with her pestiferous breath, and I fell to the ground and crawled like a toad before her.

'Ulin then waved her hand, and sleep overpowered me; and when I awoke, I found myself between the Merchant of Delhi and the Princess of Cassimir, who, like me, had felt the vengeance of Ulin the enchantress.

'It was some consolation to us that our speech was not taken from us, but that we were able to communicate to each other our misfortunes.

'Mahoud first inquired of me the adventures of my life, and I had just finished them the day before my dear transformed lord appeared among us. While Mahoud was relating his history, your voice, O Sultan, struck my ears; and I feared to ask whether my lord was in equal affliction with his slave.'

'Did you not, then,' said Misnar, 'hear the adventures of Hemjunah, the Princess of Cassimir?'

'I did not, my Sultan,' answered Horam: 'Hemjunah was about to relate her adventures when you appeared; and after Shemshelnar, the dervise had released you, she desired to reserve them till such time as we should meet hereafter in our natural shapes.

'Two days after you left us with Shemshelnar, who endeavoured to comfort our afflictions, on a sudden we perceived a vivid flash of lightning, which was succeeded by a violent clap of thunder; and while we were looking at each other the wood instantly vanished, and I found myself in my palace at Delhi. What became of Mahoud, or the Princess of Cassimir, I know not: but I was sensible that my prince had conquered the enchantress, who had laid such hateful chains upon us.

'I hastened to the divan of viziers and emirs,

who were astonished at my presence. They were met in order to appoint a sultan, having just heard from the army that both their Sultan and his vizier were fled from the encampments. A friend of Ahubal's had proposed that prince to succeed my royal master, and orders were given to proclaim him, when I arrived in the divan.

'Being acquainted with the resolutions of the viziers and emirs, I proclaimed aloud that my royal master Misnar was alive, and that he had destroyed the enchantress Ulin, who had espoused the cause of Ahubal. At this declaration the viziers and emirs prostrated themselves and gave thanks to Alla; and the trumpets and the cornets went through the streets of Delhi, and proclaimed my arrival and the victory of Misnar, their Sultan, over the enchantress Ulin. I despatched orders, before the divan broke up, to the army, with advice of your success, and commanded a part to march for the city of Delhi, leaving only a sufficient number of troops to observe the motion of the enemy, if they should again unite; for I knew that Ulin's destruction would cause a dissipation of their army.

'Having settled the affairs of my master, to complete my joy tidings were brought me of his approach; and Horam is again blessed with the sight of his Sultan.'

The vizier Horam, having finished his relation, bowed himself before the Sultan, and said:—'Shall thy slave give orders that an ambassador be sent to the Sultan of Cassimir to inquire after the fate of the Princess Hemjunah?'

'Horam,' answered the Sultan, 'while war stalks thus boldly through our dominions, it were vain to assume a state that we may in a moment be

bereaved of. No, Horam, let us wait for more prosperous hours.'

Early in the morning several messengers arrived with the news of the death of Ulin and the revolt of ten provinces from Ahubal; and soon after the provinces sent deputies to excuse their rebellion, and to beseech the Sultan to pardon their offences. Misnar yielded to their prayers, but ordered some of the most faithful of his troops to march into their borders and to encamp among them. The Sultan then redressed the grievances which his soldiers had committed, as far as he was able, and by a just and equable law obliged every division to furnish such a number of troops; for although no clouds were then seen to interrupt his reign, yet Misnar was assured that he should shortly be called upon to exercise his prudence, through the wiles of his enemies the enchanters. Nor were his fears unjust; Ahubal, though deserted by the provinces, was yet espoused by the magician Happuck, who, hearing of the defeat of his sister Ulin, was resolved to revenge the cause of that detested race.

It was not long before the Sultan heard that the magician Happuck was encouraging the provinces which had followed Ulin again to revolt from their Sultan: but the fear of Misnar's troops overawed them; and, whatever might be their real inclinations, yet they were obliged to refuse the offers and entreaties of Happuck. The Sultan, to secure their obedience the more effectually, increased the number of his forces in the provinces, and preserved the chain of communication from them quite through his extensive dominions.

The magician, finding the Sultan's forces so well disposed, and that no encouragement could

prevail on the southern provinces to revolt, abandoned his design of succeeding by the force of arms, and flew to the weapons of craft and dissimulation. Though Happuck had now been employed nearly a year in raising commotions among the subjects of India, two provinces only owned the government of Ahubal; the rest continued firm in their loyalty to the Sultan Misnar. These provinces had raised a light army of about forty thousand men, who by forced marches harassed the neighbouring provinces around them. Of these, three thousand horsemen parted suddenly from the rest, and by following unfrequented tracks over the mountains and through the forests, arrived at length within two days' march of Delhi. Here, pitching their tents, they sent several of their chief officers to Delhi, to assure the Sultan that they were greatly afflicted at their crimes, and were desirous of laying down their rebellious arms at his feet.

Horam the vizier received these suppliants, and, representing their contrition to the Sultan, he commanded them to join the main army; at the same time sending despatches to his general to dismount them from their horses, and to encamp them in such a situation that they might not be able either to escape or to annoy his army, if they should be disposed again to revolt.

The magician Happuck, who was among the officers that appeared at Delhi, and who had contrived the revolt, in order to get into the presence of the Sultan, was greatly chagrined to find that the vizier Horam received him, and that he was not to be admitted into Misnar's presence; but concealing his disappointment, he with the rest joined the three thousand horsemen, and marched to the grand army of Misnar.

Once a year the whole army was reviewed by the Sultan in person; and it happened, that the disguised magician and his troop of horsemen arrived at the army three days before this general review. The magician was rejoiced at this fortunate event.

'Ibrac,' said he to the officer who commanded his troop, 'fortune has now given me an opportunity of revenging the death of my sister Ulin: this disguise of an officer is not sufficient; I will descend to the meanest rank, where I shall be less suspected, and as the Sultan Misnar passes between the ranks where I am situated, I will draw my bow and pierce him to the heart: having done this I shall render myself invisible; and do you in the general consternation proclaim Ahubal the Sultan of India.'

'Most powerful magician,' answered Ibrac, 'what need is there of this deceit? Since you are able to render yourself invisible, why cannot you enter the Sultan's palace unseen, and stab him to the heart?'

'Faithful Ibrac,' answered the magician, 'you know not the powers which support this boy-like urchin. The Genius Bahoudi, at whose name our race trembles, is his guardian, and prevents my approach: and it is written in the volumes of fate that no enchantment shall prevail against Misnar, unless he first allow our crafty race to deceive him. Otherwise, Ibrac, dost thou suppose that so many of my brethren, before whom the mountains tremble, and the ocean boils, should need to league against a boy? No, Ibrac; Misnar were beneath our vengeance or our art, did not Mahomet espouse him, and his mean vassals, the good Genii of mankind! The conquest of this boy, while thus supported, would add strength to our

cause, and convince the powers of heaven that the children of earth belong to us, and not to them.'

Ibrac then furnished the magician with the clothing of one of the common soldiers, and he was mustered with the rest of the troops.

Early in the morning on which Misnar was to review his troops, the Sultan arose, and bade his slaves, who waited in the pavilion, to call his vizier Horam to him.

'Horam,' said the Sultan, 'I suspect the crafty magician Happuck; he is doubtless here disguised in our camp; and if I expose myself to-day, it may be in his power to set the crown of India on my brother's head.'

'Let my Sultan, then,' said Horam, 'proclaim a reward to him who discovers the magician, even to the holding of the second place in your empire.'

'That contrivance would have little effect,' said the Sultan; 'Happuck would elude our search, and transforming himself into some reptile, escape our vengeance, and then meditate some new device to deceive us.—No, Horam,' continued Misnar, 'if he be really with us, it were folly to let him escape.'

'But how will my lord discover him amidst three hundred thousand troops?' answered the vizier: 'there is no officer in your army knows the fiftieth part of your soldiers; and where recruits are daily added to the army, to search for a particular person without giving the alarm, so that Happuck might escape, would be impossible.'

'In how many ranks,' said the Sultan, 'is the army to be disposed?'

'The plain,' answered the vizier, 'on which they are to be reviewed, will contain three thousand in a row.'

'Bring me then two hundred of the most expert archers in my army,' said the Sultan, 'and take

them from those troops who are the farthest from the deserters who lately joined the army.'

The vizier did as the Sultan commanded; and brought the archers before the royal pavilion.

'Go now, Horam,' said the Sultan, 'and order all the troops to be drawn out on the plain.'

'They are almost assembled,' said Horam, 'already.'

'Then,' replied the Sultan, 'take these archers, and place one at each extremity of the ranks, an archer on the right of each rank: but, before you station them thus, give them the following orders: Be ready with your bows strung, and your arrows fixed to the bow-string; and whenever the word of command is given for all the army to fall prostrate, let your arrows fly at the man who is last to obey the word of command.'

The troops being all drawn forth in their ranks, and the archers disposed according to the Sultan's orders, the Sultan Misnar came forth, attended by his eunuchs, viziers, emirs, and guards. The loud clarions sounded, the lively notes of the trumpets were heard, and the brazen cymbals shook the trembling air.

The magician, who was impatient to perpetrate the malicious purposes of his heart, was elated at the warlike sound; and he beheld the Sultan's retinue at a distance, with such joy as the eagle views the flocks of sheep on the plains of Homah.

The Sultan being arrived at the front of his army, which he knew was composed of his most faithful troops, commanded silence throughout the plain.

'My brave soldiers,' said he, 'although no care nor resolution has been wanting on your parts to extirpate the rebellion of my provinces, yet to Alla only, and to Mahomet his prophet, belong the glory

and the honour of your arms: wherefore let immediate orders be issued forth among my troops, that all do together fall prostrate on the ground before the all-seeing Alla, the Governor of the world, and the Disposer of kingdoms and of crowns.'

As this order went forth through the ranks, the soldiers at once fell prostrate before Alla, all but the magician Happuck, who was surprised and astonished at the order, and irresolute what to do. But little time was given him to think; for no sooner were his fellow-soldiers fallen prostrate on each side of him, than the arrows of the archers pierced his haart.

The magician, finding himself overpowered, and that the messengers of death had seized him, raised his voice aloud, and with what little strength was left, cursed both Alla and his Prophet: but the stream of life flowed swiftly from him, and his curses grew fainter and fainter, till they were lost in death.

Those who were acquainted with the designs of Happuck, perceiving that the magician was dead, and their plot discovered, began to fly: and first, Ibrac essayed to head his discarded troops; but they, not being used to march on foot, soon fell into confusion, and the forces of the Sultan surrounding them, they were instantly destroyed. The Sultan Misnar saw by the confusion of his army in the centre, that the discovery was made; and sent Horam, with some chosen troops, to inquire into the cause of their disorder.

The vizier was no sooner arrived, than he perceived several soldiers bringing along the body of the magician Happuck, which appeared undisguised after death.

'Bid the two archers,' said the vizier, 'who destroyed the monster, come forward.'

When the archers were come forward, Horam applauded their skill and their obedience; and advised them to take the body between them, and carry it before the Sultan. The archers obeyed; and the ranks before opening as they passed, they soon arrived at the feet of Misnar.

The Sultan, seeing his enemy thus destroyed, ordered the two archers ten purses, containing each one hundred pieces of gold; and to every other archer, one purse, containing one hundred pieces of gold. To him who brought the head of Ibrac also, he gave five purses of like value; and then again issued out his command, that the whole army should fall prostrate, and adore the mercy of Alla, who had so soon delivered into their hands the chief of their enemies.

In the mean time, two only of the troops of Ibrac and Happuck escaped; and, returning to Ahubal, acquainted him with their defeat. Ahubal fled at the news, and hid himself in the mountains; for he feared lest his soldiers should betray him, and deliver him up to his brother. But Ollomand the enchanter, who first counselled the Sultan of India to secure his throne by spilling the innocent blood of his brother, now resolved to revenge the common cause; he therefore directed the steps of Ahubal to a cave in the mountains, where, fatigued with flight, and fearful of pursuit, the royal rebel arrived in the heat of the day. The cave was, for the most part, surrounded by steep mountains, and at a great distance from any track or path, and was situated at the entrance of a long valley, which led among the mountains. Ahubal, having slept and refreshed himself in the cave, pursued his journey through the valley, till he found his path stopped by inaccessible rocks, on the top of which he perceived a magnificent castle, whose walls reflected the rays of

the sun like burnished gold. The brother of Misnar fixed his eye for some time on that part of the castle which was shaded by the rest, for the front was too dazzling to behold; and in a few moments he perceived a small wicket open, and a dwarf come forth. Ahubal soon lost sight of the dwarf behind the rocks; but he resolved to wait there, to see whether he could find any passage into the valley. The dwarf, after being hid for some time, appeared again about the middle of the rocks, and by his course seemed to descend in a spiral path round the mountain. When the dwarf had reached the bottom, he advanced to Ahubal, and presenting him with a clue, he told him, that if he threw it before him, and followed it, the clue would unravel itself, and discover to him the path which led up the rocks to the castle of Ollomand his master. Ahubal, having heard from Ulin and Happuck that Ollomand was his friend, took the clue out of the hand of the dwarf, and threw it before him. As the clue rolled onward, and touched the rocks, Ahubal discovered a regular ascent, which, winding round, brought him by degrees to the castle on the summit of the mountain. The enchanter Ollomand received Ahubal at the entrance of the castle, which was guarded by four dragons, and led him through a large court into a spacious hall, the walls of which were lined with human bones that had been whitened in the sun.

'Favourite of the race of the powerful,' said Ollomand, 'see here the bones of those who have lifted up their arms against thee; and I will add to their number till this castle be filled.'

'Alas,' answered Ahubal, 'Ulin is no more, and the vultures are preying on the vitals of Happuck! Ten provinces have deserted my cause, and the coffers of my army are exhausted!'

'Happuck,' answered Ollomand, 'despised the

assistance of riches, and trusted to deceit; and therefore failed. The provinces dared not revolt while the armies of Misnar overawed them; but I will replenish thy coffers, and Ollomand will tempt the leaders of the Sultan's troops to join the cause of Ahubal. In this castle are riches and arms sufficient to equip all the inhabitants of Asia; and when these are exhausted, we will apply to Pharesanen, Hypacusan, and all the chieftains of our race: and fear not, Ahubal; for, by my art, I read that Misnar the Sultan shall fly before the face of his enemies.'

Ahubal was encouraged by the words of Ollomand; and the enchanter, having opened his design to the prince, invited him to behold the riches of his castle.

Passing through the Hall of Bones, they descended into a square court, much more spacious than the former; in the middle of which appeared a deep and dark pit. This court contained four hundred gates of massy brass, and each gate was supported by nine enormous hinges of the same metal.

As Ollomand the enchanter entered this court, with the prince Ahubal in his hand, he lifted up his voice, which echoed like thunder amidst the lofty turrets of the castle, and commanded his slaves to expose to the sight of Ahubal the treasures of their master.

The prince Ahubal, who had seen no creature but the dwarf and the enchanter in the castle, wondered whence the slaves should come: but his wonder shortly was turned into fear, when he beheld a gigantic black, with a club of ebony forty feet in length, arise out of the pit, which was in the centre of the court.

But if *one* was so terrifying, his horrors were beyond measure increased, when he perceived a

long succession of the same gigantic monsters, following one another out of the pit, and advancing to the four hundred brazen gates, till every gate had a slave standing before it.

When Ollomand saw his slaves were all prepared before the gates, he bade them strike with their clubs of ebony against them.

The black slaves, in obedience to the enchanter's orders, lifted up their ponderous clubs of ebony, and struck against the four hundred gates, which jarred so much with the blows of the slaves, that Ahubal was forced to stop his ears, and was ready to sink into the earth with astonishment and dread.

As soon as the black slaves of Ollomand had struck the four hundred gates of brass, the gates began to move, and the harsh creak and breaking of the hinges sent forth a noise, which alone had chilled the hearts of all the armies of Misnar, could they have heard them.

This dismal and discordant jar continued till the gates were forced open by the hideous slaves. But the prince Ahubal was so stunned and stupified with the piercing sound, that he dared not look up, till Ollomand the enchanter, shaking him by the shoulders, bade him feast his eyes with the riches of his friend.

Ahubal then lifting up his head, looked around the court, and saw the four hundred gates were opened. In those to the right, were millions of wedges of gold and silver, piled beneath craggy arches of huge unchiseled stone. Opposite to these he beheld a hundred vaulted roofs, under which were sacks and bags of the gold and silver coin of many nations.

Before him, another hundred gates exposed to his view the arms and warlike accoutrements of ten thousand nations, and all the instruments of

death which the inventive malice of man had ever discovered. First, a rude heap of ponderous stones and the fragments of rocks; next, sticks, staves, and knotty clubs; next to these, spears, darts, lances, and javelins, armed with brass or iron, or their points hardened by fire, and innumerable bows with quivers and arrows: after these, instruments of dubious use, originally designed for the assistance of men, but perverted, through cruelty and malice, to the service of slaughter and death; such as knives, bodkins, axes, hammers: on these were heaped arms, deliberately fashioned for the offence of mankind; swords, daggers, poniards, stilettos, hangers, scimitars, rapiers. In the fourth part of the court, which was behind Ahubal, were stored the more refined and destructive instruments of European war; the grenadoes, the firelock, the pistol, the musket, the blunderbuss, the culverin, the petard, the cannon, the howitzer, the bomb, the mortar, and their accursed food, bags of powder, balls of lead, and iron shells and carcasses.

Ahubal, who understood but little of these instruments, was amazed at their construction, and asked for what purposes those ghastly monsters of art were formed.

'These,' said Ollomand, 'are the arms of Europe; a part of the earth filled with industrious robbers, whose minds are hourly on the stretch to invent new plagues to torment each other. Of these mortals, many are settled on the sea-coasts of our southern provinces, whom I shall persuade, through the instigations of that god which they worship, to join the forces of Ahubal.'

'Hast thou, then, mighty enchanter,' answered the prince Ahubal, 'the gods of Europe in thy power?'

'The Europeans,' said Ollomand, 'acknowledge

one God, who, they pretend, doth inhabit the heavens, but whom *we* find buried in the entrails of the earth: gold, O prince, is their god—for whose sake they will undertake the most daring enterprises, and forsake the best of friends. To these shalt thou send presents, and future promises of wealth; and by their machinations, fear not but Misnar shall yield to thy superior address.'

'What need of the arms, or the persons of Europeans,' answered the prince Ahubal, 'while my friend has an army of such gigantic slaves, ten of whom are more than sufficient to destroy the puny armies of my brother the Sultan?'

'Alas!' said Ollomand, 'the slaves of enchantment cannot fight against the sons of the Faithful. Though we deny Mahomet, and will not adore him, yet we cannot control a power that must overrule us. Were the world at our disposal, the mean worshippers of Alla should tremble at their fate. But, alas! the curb of Mahomet galls our tongues; the flesh of our lips is filled with rawness and foam; and our evil race must tremble, though it cannot relent.—But these are troublesome thoughts, and the provinces require our presence. As Misnar's troops are in possession of the country, we will transport ourselves to Orixa in the disguise of merchants, and there endeavour to forward the destruction of Misnar, the tame Sultan of the East.'

As Ollomand spake these words, he stamped with his feet, and a chariot, drawn by four dragons, arose from the pit in the centre of the court; which Ahubal and the enchanter ascended, and were conveyed in a dark cloud to the woods behind the city of Orixa.

When Ollomand's chariot alighted on the ground, he touched the dragons with his wand, and they

became four camels laden with merchandize, and the chariot was converted into an elephant. Ahubal became like a merchant, and the enchanter appeared as a black slave. They entered the town in the evening, and the next morning exposed their goods in the market-place. The bales of Ahubal, the sham merchant, being opened, were found to contain chiefly materials for clothing the officers of the army. The troops of Misnar, hearing this, were his chief customers; and as Ahubal sold his wares very cheap, he soon got acquainted with all the officers at Orixa.

In all his conversations with them, the enchanter had directed Ahubal to lament the small salaries which the army were allowed: this was a subject all agreed in, and soon led to more lucrative offers, if they would embrace the cause of Ahubal. The officers, who were, for the most part, soldiers for the sake of pay and plunder rather than duty and honour, soon came into the sham merchant's proposal; and, in ten days, Ahubal found himself in a condition to recover the province of Orixa.

The young prince, fired with his success, was about to discover himself; but the enchanter checked his ardour, and besought him to consider how many more provinces must be gained before he could make head against his brother. The advice of Ollomand prevailed with the prince; and they sent some of those officers who were strongest in their interest into the different provinces of the south, to corrupt the minds of the commanders. As there was no want of money and bribery, so an easier conquest was made over the loyalty of the troops than could have been made over their prowess by swords.

In a few moons all the southern provinces were ripe for a revolt; and the troops who were sent to

overawe them were most desirous of opening the campaign against the Sultan. Two hundred French engineers were also invited, by large rewards, to join the armies of Ahubal: and the troops were supplied by the vigilance of the enchanter Ollomand. On a fixed day, all the armies of the provinces were in motion, and all unfurled the standard of Ahubal; the provinces were invited to rebel, and thousands were daily added to the troops of the prince. Tidings of these alterations were sent to Delhi, by the few friends of the Sultan who remained in those parts; and Horam the vizier laid before his master the dreadful news of a general revolt, both of his troops and provinces in the south.

'The enemies of Misnar,' said the Sultan, as the vizier Horam had ended his report, 'are many; and one only is his friend!'

Horam bowed low at his master's words.

'Faithful Horam,' said the Sultan, 'I honour and esteem thee; but think not I prefer my vizier to my God: no, Horam; Alla alone is the friend of Misnar; a friend more mighty than the armies of Ahubal, or the sorceries of the enchanters.'

Misnar then assembled his troops; and putting himself at their head, he marched, by easy marches, toward the southern frontiers of his dominions.

The armies of Ahubal continued to increase, and Cambaya acknowledged him for its sultan. In a short time, he arrived with his forces at Narvar, and encamped within seven leagues of the army of Misnar the Sultan. Ollomand the enchanter, notwithstanding Ahubal had thrown off the disguise of a merchant, still attended him as a black slave, being always about his person; till the freedom which the prince allowed him was

resented by the officers of his army. This the enchanter perceived; and, therefore, he desired Ahubal would grant him five thousand of his troops, and the European engineers, that he might advance before the main army, and signalize himself by a blow which he meditated to give the enemy. The counsel of Ollomand was never opposed by Ahubal: the prince commanded the troops to attend Ollomand, and be subject unto him.

The enchanter then marched with his selected troops into a thick wood, which the army of Misnar must pass, ere they could oppose their enemies: and in this wood the engines of European war were placed, to command every avenue that had been hewn out by the troops of the Sultan. Ollomand, marching by night, surprised all the advanced guards of the Sultan, and possessed himself of the wood; where he placed the European engineers, before the sun could penetrate through the branches of the forest of Narvar. This enterprise had ruined all the hopes of the Sultan, who proposed to march his army through the next day, if the Europeans had continued faithful to Ahubal and his party: but one, favoured by the darkness of the night, escaped, and betrayed the whole design to the Sultan.

Misnar was no sooner apprised of the enchanter's contrivance than he ordered certain of his troops to climb over the mountains to the right of the wood, and, if possible, to gain the opposite side; and there, in several parts, to set the wood on fire. This was so successfully executed by the soldiers, that, as soon as Ollomand was possessed of the wood, he perceived it was on fire, and had made a separation between him and the army of Ahubal.

In this distress, the enchanter resolved to dispose of his troops and engineers in the most advantageous manner, proposing in his mind to secure his own retreat by the power of enchantment. But while the subtile enchanter was directing his engineers in the rear to bring up the fell engines of war, one of the cannon which was left in the wood (the flames having obliged those who belonged to it to retreat) being made hot by the raging fires in the wood, discharged its contents, and the ball, striking the enchanter, carried with it the head of Ollomand toward the camp of the Sultan. This occurrence threw the troops in the wood into the utmost confusion, and many fled to the Sultan's camp, declaring the loss of their leader; and the rest resolved rather to submit, than perish by the sword or by fire.

The flames of the wood, which arose between the armies of Misnar and Ahubal, soon disturbed the peace of the rebel prince. At first, indeed, he hoped Ollomand had enclosed his brother's troops, and was consuming them by his fires. But no despatch arriving from his friend, filled Ahubal with just fears, which were greatly increased, as, in a few days, the fire decreasing, and having opened a passage through the wood, he was informed by his spies that the armies of Misnar were approaching. The prince Ahubal, having lost his friend the enchanter, was fearful of the event, and wished to fly; but his generals, being rebels, and fearing their fate if they should be taken, resolved to conquer or die; and Ahubal was constrained against his will to put his army in a state of defence.

The Sultan, supposing his brother's army would be disheartened at the loss of the enchanter, was studious of giving them battle before they had

recovered their consternation; and therefore led on his troops with great impetuosity toward the front of the rebel army, while the vizier Horam, covered by the main body of Misnar's army, endeavoured to gain the right flank of the enemy.

And now the adverse elephants made the sandy plains shake as they advanced, and from the huge turrets on their backs ten thousand hostile arrows were discharged; the loud hollow cymbals sounded the alarm, and the air groaned with the weight of the winged weapons! The troops of the Sultan advanced with confidence, and the rebellious supporters of Ahubal rushed forward with resolute despair. Innumerable scimitars blazed fearfully over the heads of the warlike. The feet of the elephants were stained with death, and the blood of the slain was as the rivers of Arzar. But the troops of Misnar were flushed with hope, and fear and dismay were in the paths of Ahubal. The prince himself, in confusion, sounded the retreat; and the backs of his troops were already exposed to the darts of the Sultan;—when the swarthy enchanter Tasnar appeared in the air, seated on a rapacious vulture.

'Base cowards!' exclaimed he, as he hovered aloft in the air, 'turn and fear not, while Tasnar is your friend. The troops of the Sultan are exhausted and fatigued, and you are flying from those who are destined for your prey. Are then the riches of Delhi to be so easily resigned, and your tedious marches over the deserts to be foiled by a moment's fear? Even now is India offered as the reward of your toils; and you prefer shame and ignominy to glory and honour!'

The troops of Ahubal hearing these words, and being encouraged by a sight so wonderful, for a time stood still, irresolute what to do; till Tasnar,

alighting on the ground, and seizing a javelin, bade the brave support and defend the avenger of their wrongs.

The Sultan's army, finding their enemies retreat, had followed them in a tumultuous manner, and were therefore less able to resist the enchanter Tasnar, and those who supported him. And they had experienced the truth of the enchanter's assertion, had not the vizier Horam, perceiving their resistance, hastened with a few chosen troops to the rescue of his friends.

The battle, though not so general as before, was nevertheless much fiercer; and Tasnar and Horam met face to face. The vizier aimed in vain his scimitar at the head of the enchanter, and Tasnar found a superior arm withhold him when he attempted to demolish the faithful vizier. But this prevented not the general slaughter that ensued; till night, which recruits the wasted strength of man, divided the armies of Misnar and Ahubal.

After the retreat of the two contending armies, the vizier Horam attended the Sultan in the royal pavilion, and informed him of the descent of the enchanter Tasnar, and his prowess in the field.

'Alas!' answered Misnar, 'it is in vain, O Horam, that the sword is uplifted against the power of enchantment, so long as these magicians are prepared against our attacks; we must surprise them, or we cannot prevail. Tasnar is joined to my faithless brother Ahubal: there is in my camp, doubtless, some trusty slave, who, under appearance of betraying my cause, may penetrate into the camp of Ahubal, and destroy this enchanter while he sleeps in security; and Horam my vizier must find that slave ere the sun beholds the blood of Asia, which defiles the plains of my kingdom.'

Horam bowed, and went out of the presence of

the Sultan in great distress of heart. 'Where,' said he to himself, 'can the mighty find a trusty friend? or what slave will be faithful to his master that has robbed him of his liberty? Better had I perished by the hand of Tasnar than be betrayed through the wickedness of my servants!'

The vizier, doubtful where to apply, or whom to trust, returned to his tent; where he found an old female slave, who waited to deliver a message from his seraglio, which was kept in a tent adjoining to his own.

Horam, not regarding her presence, threw himself on his sofa, and bemoaned his fate in being commanded to find a trusty slave. The female slave, who saw her master's tears, threw herself at his feet, and called Alla to witness that she had always served him faithfully, and was ready to sacrifice her life for his pleasure.

Horam was rather more distressed than alleviated by her protestations.—'What art thou?' said he to her sternly, 'a poor decrepit woman! and canst thou go forth and combat the enchantments of Tasnar, the enemy of thy master's peace?'

'The locust and the worm,' said the female slave, 'are the instruments of Alla's vengeance on the mighty ones of the earth; and Mahomet can make even my weakness subservient to the cause of my lord.'

'And how wilt thou prevail against Ahubal the prince, and Tasnar the magician?' said Horam, careless of what he spoke.

'I will go,' answered the female slave, 'into the camp of Ahubal; and I will engage to poison my master the vizier, and Misnar, the lord of our lives, as I stand before them to minister unto them the pleasing draught. And while Tasnar

is intent on hearing my proposals, the steel of death shall suddenly search out the vile enchanter's heart.'

'But, knowest thou not,' said Horam, 'that death will be the consequence of this rash deed?'

'My lord,' answered the slave, 'I was, when young, bred up in the caves of Denraddin, and was taught by a sage to know what should happen to me in future times: and the sage read in the stars of heaven, that by my means should the Sultan of India be delivered from the enemy that oppressed him.'

The vizier was rejoiced at the assurances of his female slave, and bade her prepare herself to appear before the Sultan. The slave, putting on her veil, followed the vizier Horam, and was introduced to the tent of Misnar.

'What,' said the Sultan, as he saw the vizier enter with the female slave, 'what new kind of warrior has Horam brought me?'

'Light of mine eyes!' answered the vizier, 'behold a woman who is desirous of executing thy commands. This slave assures me, that the sages of the caves of Denraddin have read in the stars of heaven, that by her means the Sultan of India should be delivered from the enemy that oppressed him.'

'Then,' said the Sultan, 'let her go; and may the Prophet of the Faithful guide her footsteps in safety and security! I am assured that Horam would not consent to an enterprise that was foolish and weak; and to his direction I leave the fate of this trusty female.'

The slave then fell prostrate, and besought the Sultan to give her some of his writings and mandates, that she might pretend she had stolen them from his tent, with a design to carry and lay

them at the feet of Tasnar and Ahubal. The Sultan approved of her scheme, and ordered several mandates to be written and signed relative to the motions of the army the next day, which were quite contrary to the real disposition he intended to give out.

The female slave being furnished with these, and being conducted by the vizier to the outskirts of the Sultan's army, walked forward till she was challenged by the sentinels of Ahubal, who seized upon and carried her to their commander. The commander, fearful of deceit, at first satisfied himself that she was really a female slave, and then asked her what brought her alone out of the camp of the Sultan? 'Bring me,' said she, 'before your prince; for I have things to deliver up to him that will be of service to his army.'

The commander then sent her with the guard to the pavilion of Ahubal, where that prince and the enchanter Tasnar were consulting in private together.

As soon as the female slave had gained admittance, she fell prostrate at the feet of Ahubal; which Tasnar observing, commanded the guards to seize her.—'Let us see,' said the enchanter, 'what service this slave can do us, before she is trusted so near our persons.'

The female slave, being secured by the guards, was doubtful how to behave.

'I like not that confusion,' said the enchanter; 'have you, base slave, aught to reveal to us, or are you sent as a spy to betray the councils of the brave?'

'I have,' said the female slave (somewhat recovered from her surprise), 'papers and mandates of great consequence, which I have stolen from the tent of the Sultan; and I bring them to the

prince Ahubal, the lord of all the hearts of the Indian empire.'

The slave then produced her mandates, and the guards laid them at the feet of Ahubal. The prince Ahubal, having read the papers, gave them to Tasnar, saying,—'These are indeed valuable acquisitions; and the female slave that brought them is worthy of high honour and reward.'

The slave, hearing this encomium, bowed down her head; for the guards who held her prevented her falling prostrate.

'Mighty son of Dabulcombar,' said the enchanter, 'let the guards carry her forth, till we consult what reward she shall receive.'

As soon as the female slave was carried out:—'My prince,' said Tasnar, 'it is indeed politic to confer rewards on those who serve us; and therefore it is sometimes necessary to do it, that the silly birds may be the better entangled in the snares of state: but when we can better serve our ends by their destruction than by their safety, it is but just that we should do it. This slave has already risked her life for our service, and therefore she will doubtless be ready to lay it down, if we require it.'

As the enchanter said this, he called one of the guards, and commanded him to bring in the female slave and the bow-string. The female slave approached, being still held by the guards.

'Kind slave,' said the enchanter, 'you have already served us much; there is one thing more that we require: let the slaves fit the bow-string to thy neck, and let thy last breath be sent forth in praise of thy lord Ahubal.'

The slaves of Ahubal then put upon the wretched female the deadly bow-string, and strangled her instantly. After which they retired, leaving the

dead body of the female slave on the floor of the tent.

'What hast thou done, O Tasnar?' said Ahubal, astonished at the deed.

'I suspect,' said the enchanter, 'that this female was sent on a vile errand; and see here,' continued he, searching her garments, 'is the weapon of death!'

So saying, he drew a dagger from her bosom, which she had concealed with a design of stabbing the enchanter.

'Prudent Tasnar,' said the prince, 'I admire thy foresight: but of what use is this murdered slave now to us?'

'The disguise of this slave,' answered the enchanter, 'will introduce me into the camp of the Sultan, and, I hope, will give me an opportunity of reaching his heart with that steel which he designed for mine.—But no time must be lost; the morning will, ere long, disclose its grey light in the east.'

The enchanter then put on the garments of the murdered female slave, and, stroking his face, it became as hers; so that Ahubal could scarcely believe but the slave was revived. He cut off also the head of the female slave, and anointing it with a white ointment, it became like his own. Thus equipped, the commander of the advanced guard conducted him to the foremost sentinels of the rebel army.

The disguised enchanter soon reached the camp of the Sultan; and the sentinels, imagining it was the same female slave whom Horam had led through their ranks in the former part of the night, suffered him to pass.

In a short time he reached the royal pavilion, and demanded admittance. The vizier Horam,

who was there in waiting, heard, as he supposed, the voice of his female slave; and went out to bring her before the Sultan.

'My slave,' said Horam, as he saw the disguised enchanter, 'hast thou succeeded; and is Tasnar, the foe of the Faithful, dead?'

'Bring me before the Sultan,' said the pretended slave, 'that my lord may first behold the head of his foe.'

The vizier then led the disguised enchanter into the pavilion, where the Sultan Misnar, being warned of her approach, was seated on his throne.

As the enchanter approached, he held a dagger in one hand, which was covered by a long sleeve, and in the other he bore the fictitious head.—And now the fictitious female was about to ascend the steps of the throne, when the vizier commanded her first to fall prostrate before the Sultan.

The sham female slave did as she was ordered, and the vizier, seeing her prostrate, fell upon her, and slew her with his sabre.

'What hast thou done, wretched vizier?' said the Sultan: 'has envy thus rashly stirred thee up against my faithful slave, that — ?'

The Sultan had probably continued his invective against his vizier much longer, had he not beheld the corse of the dead enchanter change its appearance; and found that Horam, by the sudden destruction of Tasnar, had but just preserved his own life. At the sight of this transformation Misnar descended from his throne, and closely embraced his vizier Horam.

'O Horam, forgive my impetuous temper,' said the Sultan; 'how have I blamed my friend for doing that which alone could have saved my life! But by what means did my faithful vizier become acquainted with the disguise of this wicked en-

chanter, or how did he discover himself to thy watchful eye?'

'Lord of my heart,' answered Horam, 'when I carried my poor female slave through the camp (whose fate may be learned by this ghastly head before us), I bade her, when she returned and saw me, first repeat these words in my ear:—'Alla is Lord of Heaven, Mahomet is his prophet, and Misnar is the vicegerent upon earth.'—And this precaution I took, fearful lest Tasnar, discovering our design, should invent this method of revenge. Wherefore, when the pretended slave was brought before me, and she repeated not the words that I had taught her, I was assured that it was the enchanter in disguise, and waited, till, by prostrating himself before my lord, he gave me an opportunity of destroying the life of the chief of thine enemies.'

The Sultan of India again embraced his faithful vizier; and as soon as the eye of morn was opened in the east, the armies of Ahubal beheld the enchanter Tasnar's head fixed on a pole, in the front of the Sultan's army.

The prince Ahubal, rising with the earliest dawn of the morning, went forward to the front of his troops, and there, at a small distance, he saw the hideous features of the enchanter Tasnar already blackening in the sun. Fear immediately took possession of his soul; and he ran, with tears in his eyes, and hid himself, till the sun went down, in his pavilion.

The vizier Horam, perceiving the approach of heaven's everlasting lamp, would have led on the Sultan's troops to a second attack; but Misnar commanded him to forbear, that his army might rest one day after their fatigues.

The great distress of the enchanters, and their unexpected deaths, alarmed the rest of that wicked

race: and Ahaback and Desra, seeing that no one enchanter had succeeded against the Sultan, resolved to join their forces; and while one led a powerful army to Ahubal's assistance from the east, the other raised the storms of war and rebellion on the western confines of the Sultan's empire.

In the mean time, the two armies of the Sultan and Ahubal continued inactive, till an express arrived, that Ahaback was leading the strength of nine thousand squadrons against their Sultan, and that Desra was travelling over the plains of Embracan with three thousand elephants and a hundred thousand troops collected from the western provinces.

The Sultan instantly resolved to attack Ahubal before these succours could arrive; but the vizier Horam fell at his feet, and besought him not to hazard his army, but rather to recruit and strengthen it.

This advice, though quite contrary to the opinion of Misnar, was yet so strongly urged by the vizier, that the Sultan gave up his better judgment to the opinion of Horam. And, when every one expected to be called forth to action, the vizier gave orders in the camp for recruits to be sought after, and went himself to the north of Delhi, to raise a second army for his master's service.

The troops of Ahubal, finding themselves free from the attacks of the Sultan's army, endeavoured to comfort their prince, who was grieved and dejected at the loss of his friends: and the provinces of the south, to dissipate his gloom, besought him to permit them to raise a pavilion worthy of his dignity, as heretofore he contented himself with such as his generals made use of.

The prince Ahubal, who by nature was not

formed for war or contest, but only stirred up by the enchanters to be their tool against the Sultan his brother, was easily persuaded to accept of the offers of his troops; and a hundred curious artisans were set to work to contrive and erect a sumptuous pavilion for the use of the prince. To these workmen, all the provinces who acknowledged the authority of Ahubal, sent diamonds and jewels, and rich silks, and all the costly materials of the world, to finish the splendid pavilion which they purposed to raise for their prince.

While the sumptuous tent was raising, the squadrons of Ahaback drew nearer and nearer, and the elephants of Desra were within thirty days of the camp of Ahubal. The vizier Horam, being returned with his reinforcements, waited on the Sultan, and besought him to trust the management of his army to him for forty days.

'Horam,' said the Sultan, 'I have such confidence in thy sense and thy loyalty, that I grant thy request.'

The vizier, having obtained his end, sent a messenger to Ahubal, and desired forty days' truce might exist between the armies: which the prince readily agreed to. In a few hours the truce was proclaimed in the Sultan's camp: and when Misnar hoped that his vizier would have attacked the rebel army with a force more than double their number, he heard the trumpets sound a truce in the tents. Such a behaviour, so contrary to reason, alarmed the Sultan, and he sent for the vizier Horam, and demanded his reasons for making a truce with his enemies.

'My lord,' answered Horam, 'I have heard that the southern provinces are erecting a pavilion for your rebel brother Ahubal, which in splendour and magnificence is to surpass all the glories of thy

palace at Delhi; and being convinced that thy subjects are led more by show and appearance than by duty and honour, I feared that Ahubal's glorious pavilion might draw the neighbouring cities into his encampment, and thereby strengthen his army, and weaken the resources of my prince. For this reason, I besought my lord to give me the command of his army for forty days; in which space I purpose to build thee such a pavilion as shall far outshine in splendour every glory upon earth.'

'Horam,' answered the Sultan, 'I have put all things into thine hands; but let me beseech thee to be careful of thy master.'

The vizier Horam, leaving the Sultan, sent to Delhi for workmen and artificers, and ordering a large spot to be inclosed, that none might behold his pavilion till it was completed, he carried on the work with great care and assiduity. While these works of peace, rather than of war, were carrying on in the two armies of Misnar and Ahubal, the reinforcements of Ahaback and Desra arrived: and the captains in the Sultan's army hearing of the great addition which was made to the rebel army, while the vizier was spending his time with his curious workmen, petitioned the Sultan, that one might be put over them who loved war, rather than the amusement of females and children.

The Sultan, who thought, with his captains, that Horam was rather betraying than forwarding his cause, commanded the vizier to be brought before him, and in the presence of the captains asked him why he delayed to lead his troops against the rebel army? The vizier Horam made no answer to the Sultan's question, but desired his lord to bring the captains toward the pavilion which he had erected. As soon as the Sultan appeared before the inclosure, several slaves behind were employed to remove it,

so that in an instant Misnar and his captains beheld the most magnificent spectacle that art could achieve. The sight of the pavilion was highly acceptable to the army of the Sultan, but the captains justly condemned a performance which had without cause wasted the greatest part of the coffers of India.

The pavilion was situated at one extremity of the Sultan's army, at a small distance from a rocky mountain, and surrounded by a grove of palm trees, part of which had been cut down by the vizier's order, to admit the air and light among the rest. It was composed of crimson velvet, embroidered round with flowers and festoons of silver and gold; and in the body was worked, in golden tissue, the deaths of the enchanters Ulin, Happuck, Ollomand, and Tasnar. The pavilion stood upon a carpet of cloth of gold, and within side was supported by four massy pillars of burnished gold; the ceiling of the canopy within was studded with jewels and diamonds; and under it were placed two sofas of the richest workmanship.

The Sultan, though much averse to such pageantry, was yet persuaded by his vizier to sleep in his new pavilion, and the glorious appearance which it made brought thousands to view the magnificent abode of their Sultan.

The account of this splendid tent soon reached Ahubal's army, and every one extolled the glorious pavilion, so that Ahubal's tent seemed as nothing in comparison of the Sultan's. Ahaback and Desra, who were in the prince's pavilion, hearing the account, resolved to go invisibly and examine it; and leaving the prince, and putting each a ring on their fingers, they passed the sentinels and watches of both armies. But if the sight of the pavilion filled them with malice and envy, the histories of their brethren's deaths increased that malice and urged

them to revenge. They returned hastily to Ahubal's pavilion, and related to him what they had seen. Ahubal's heart rankled at their account, and his visage fell, to hear how much his brother had outdone him in magnificence.

'Get me a tent more splendid than the Sultan's,' said he to the enchanters, 'or disband your armies, and leave me to my fate.'

'My prince,' answered Ahaback, 'let not such a trifle discompose you. It is true, we could, in a moment, erect a pavilion more magnificent than the Sultan's; but it will be more glorious to dispossess him of that which he has built, and to set my prince upon the throne of his father: for which purpose let the trumpet sound on the morrow; the truce is at an end, or, if it were not, we mean not to keep our faith with an usurper; and ere the Sultan be prepared, let us fall upon him: who knows but we may sleep to-morrow night in this pavilion which now causes our uneasiness?'

The counsel of Ahaback pleased both Desra and Ahubal; and they gave orders for the troops to march in the morning, and attack the army of the Sultan.

The forces of Misnar were sleeping in their tents, when the alarm was spread that the enemy were upon them. The vizier Horam arose in haste, and put himself at the head of the army; but, instead of leading them towards their enemies, he fled off to the right with the choicest of the troops, and took possession of a pass in the mountains behind the pavilion, whence he sent a messenger to the Sultan, that he had secured him a retreat, in case the armies of Ahubal should conquer.

The Sultan, being at the extremity of his army, knew not of the confused attack, till it was too late to redeem his lost opportunity. He collected his

scattered troops, and led them toward the enemy, at the same time sending a message to Horam to leave the mountains and support him.

The captains and officers that followed Misnar behaved with great resolution and intrepidity, and the Sultan exposed himself frequently to the darts and missile weapons of his enemies, till, overpowered by numbers, and his own troops on all sides giving way, through the confusion which prevailed, he was forced to make to the mountains, where his vizier still continued, though he had received the Sultan's commands to the contrary.

The troops of Ahubal pursued the Sultan's scattered forces to the mountains, where the vizier's troops opened to receive their friends, and then opposed the rebels, who were faint with the fatigues of the day. After a great slaughter, the rebels were forced to give over, and returned to the encampment of the Sultan, whence they loaded themselves with the spoils of their enemies.

Ahaback and Desra were greatly elated at their success; and Ahubal, in one day, found himself master of India, his brother defeated, and his gaudy pavilion wrested from him.

Ahubal beheld with surprise the magnificence of the pavilion, and seeing the invidious workmanship on the outside, where the deaths of his former friends were displayed;—

'Ahaback and Desra,' said the prince, 'it is but just that ye should revenge yourselves on my proud brother. For my part I never can inhabit a pavilion that was meant to triumph over my friends; but you may justly take up your abode here, that the nations may at once learn, when they see you in this pavilion, the former misfortunes of your brethren, and your present well-earned success: wherefore to-night, my friends,

take up your residence here, as this place is most worthy to hold you; and to-morrow I will order my workmen to remove the pavilion next my own.'

The enchanters were pleased at the speech of Ahubal, and the banquet was prepared for the conquerors in the gay pavilion of the unfortunate Sultan, while he remained among the mountains, wanting even the necessaries of life for himself and his army.

But the Sultan's misfortunes did not make him forget the cause of them. He called a council of his captains, and commanded the vizier Horam to be brought before them. The vizier was condemned by every voice; and Misnar, with tears in his eyes, pronounced the sentence of death against him.

'To-morrow,' said the Sultan, 'must the ill-fated Horam be numbered with the dead.'

Horam heard the sentence without emotion:—'My life,' said he, 'is in the hand of my lord, and he is welcome to the blood of his slave.'

The vizier was then ordered into the custody of a hundred men, and a captain was appointed to guard him until the morning.

The unfortunate Sultan then retired to rest in an obscure tent, or rather not to rest, but to an irksome contemplation.—'My kingdom,' said he, 'is passed from me; and, worse than my kingdom, my friend, my dearly beloved Horam, has proved a traitor to his master! Were we not as the cedars of the forest, and grew together as the trees that are planted beside the rivers of Arvar? Our souls were as twin sisters, and our minds were like the stars Leman and Upnor, which twinkle not singly in the dead of night! The heart of Misnar was in the bosom of his friend; it lay upon his bosom as the infant lieth

in his mother's arms; it smiled and was secure on the bosom of Horam.'—

As the Sultan was filled with these meditations, his guards gave him notice that the captain who was set over the vizier had brought Horam to communicate an affair of moment to him.

'Is there deceit in Horam,' said the Sultan, 'that he cometh like a thief in the night? If Horam is false, farewell my life; let him that destroyed my kingdom complete his ingratitude, by finishing my fate!'

The captain then entered the tent of his Sultan with Horam in chains.

'Life of my life, and master of my thoughts,' said the vizier, 'ere I die, I am constrained to show thee, among these mountains, far greater riches than are in thy palace at Delhi, or in the tents of thine enemies; riches that will restore thy affairs, and turn thy tears into showers of joy.'

'Are not you satisfied,' said Misnar, 'O ill-fated Horam, that you come to deceive me with new illusion? Where is my kingdom? where my royalty? where my army? By thy fatal counsels destroyed, overwhelmed, confounded! Now, then, lead the way, and let me see these curious treasures which are to recompense the loss of all my hopes.'

The vizier, being in chains, moved but slowly; and the captain of the guard, dismissing his men, drew his sabre, and held it naked over the head of the vizier. They passed over various rocks, and were obliged to wade through some small brooks or rivulets, which fell from the tops of the mountains; till at length they arrived at a spacious cavern, which was formed by two pendent rocks. Here the vizier entered; and lifting up his chains, knocked against a small door which was at the extremity of the cavern. In a moment the door

opened, and four slaves came forward with flambeaux in their hands. The slaves, seeing their master and the Sultan, fell prostrate; and Horam inquired whether all was safe.

'Yes, my lord,' answered the slaves; 'we have not been disturbed since my lord first brought us to this gloomy cavern.'

'Where is Camul?' said the vizier.

'He watches,' replied the slaves, 'with the axe in his hand.'

'What hour of the night is it?' said Horam to his slaves.

'The third watch of the night is past,' answered the slaves.

'Then enter, my Sultan,' said Horam, 'and see thine enemies perish from before thee.'

'What enemies, and what mysterious place is this?' said the Sultan. 'Who is Camul, and what axe doth he bear in his hand? Lead me, Horam, not into danger; and remember that the sabre of my captain hangeth over thy head.'

The Sultan then entered in at the little door, and followed the vizier and his guard, and the four slaves with flambeaux in their hands. In this manner the Sultan passed through a long passage hewn out of the solid rock, till he beheld at a distance a man seated on a stone, with an axe in his hand, and nine lamps burning before him. As they drew near, the man fell prostrate before them: and the vizier also falling prostrate, desired Misnar to take the axe out of the hand of Camul, his slave.

'What wonderful axe is this,' said the Sultan, 'that is thus preserved in the bowels of the earth?'

The Sultan took the axe, and Camul the slave removing the stone on which he sat, there ap-

peared a strong rope underneath, one end of which passed through the rocks, and the other was fastened to an enormous ring of iron.

'Strike, royal master,' said Horam, 'and sever that rope from the ring of iron.'

The Sultan did as Horam desired, and struck the rope with his axe, and divided it from the ring. The rope being released, flew with great swiftness through the hole in the rock, and Misnar waited some time to see what might be the consequence of cutting it asunder: but nothing appearing, he said to his vizier,—'Where are the riches, Horam, which I left my bed to view? Is this like the rest of your promises, and am I brought here to be again deceived?'

'Royal master,' answered Horam, 'let me die the death of a rebel: I have nothing more to discover; pardon my follies, and avenge thine own losses by the sword of justice.'

'What!' said the Sultan, enraged, 'hast thou brought me through the dangerous passes of the mountains by night, only to cut a rope asunder? And was I called forth to see only a passage made in the rocks, and the slaves of Horam as ill employed as their master lately has been? Lead me, villain,' continued he, 'back to my tent, and expect with the rising sun the fate you have so amply merited.'

Thus saying, the Sultan returned, and the captain of the guard led Horam back in chains to his place of confinement.

In the morning, the army of the Sultan Misnar, which had escaped to the mountains, were all drawn out, the cymbals sounded, and a gibbet, forty feet high, was erected in their front, to which the captain of the guard led the unfortunate vizier Horam. At the sound of the cymbals the

Sultan came from his tent, and gave orders that Horam should be led to his fate.

The vizier, unmoved at his doom, surrendered himself to the officer who was to execute the sentence of the Sultan; and the ignominious rope was put about his neck, when a messenger, attended by several sentinels, came running into the camp.

The messenger hastened to the Sultan, and thus delivered his message: 'Ahaback and Desra, the wicked enchanters who have upholden thy rebellious brother, are dead; the army of Ahubal is in the utmost consternation; and the friends of the Sultan wish to see thee hunting thine enemies, as the lion hunts the wild asses in the forest.'

This messenger was succeeded by several of the Sultan's spies, who confirmed the account.

Misnar then put himself at the head of his troops, ordered Horam back to his former confinement, and hastened to fall upon the troops of the rebels.

Early the same morning, the prince Ahubal was awakened by his guards, who, with countenances of woe, declared to him the death of his friends Ahaback and Desra.

'Are my friends dead!' said Ahubal, trembling: 'by what misfortune am I bereaved of them? what new device has Misnar practised against them? Are not these wise and sage magicians, then, a match for a boy's prudence? Alas! what can *I* effect against him, when these fall away before his victorious arm?'

'Prince,' answered the guards, 'we have too late discovered the wiles of our enemies. Over the magnificent pavilion of the Sultan, which Horam built for his master, the artful vizier had concealed a ponderous stone, which covered the

whole pavilion. This, by some secret means, he contrived in the night to release from its confinement, while Ahaback and Desra were sleeping on the sofas beneath it; and ere day began to arise, their guards were surprised by the fall, and ran to release their masters from the stone: but alas! their bodies were crushed to atoms, and still remain buried under the pavilion, as fifty of the strongest of thy troops were unable to remove the stone from the ground.'

At these words the countenance and the heart of Ahubal sunk; and ere he could recover, word was brought him, that the Sultan's troops were in the midst of his army, and that none dared stand against them, unless he approached to encourage them.

Ahubal was so overwhelmed with fear and grief, that, instead of leading his troops, he prepared himself for flight; and Misnar, pursuing his good fortune, was in a few hours in possession, not only of his own tents, but also of those of the enemy.

Having gained a complete victory, and sent part of his troops after those that were fled, the Sultan commanded his vizier to be brought before him, and, in the sight of his army, asked him what merit he could challenge in the success of that day?

'Glory of mine eyes, and light of my paths,' said Horam, 'the contrivances of thy slave had been useless, if a less than my Sultan had afterwards led his troops to the battle. Therefore thine only be the glory and the honour of the day: but my lord must know, that some time since, we were informed that the enchanters Ahaback and Desra were preparing to uphold thy rebellious brother; and well I knew that prudence,

and not force, must prevail against them. I therefore besought my lord to grant me the chief command for forty days, and neglected to take such advantages over Ahubal's troops as the captains of thy armies advised. This I did, knowing that any victory would be vain and fruitless if the enchanters were not involved in the ruin; and that while they were safe, a second army would spring up as soon as the first was destroyed. For these reasons, I endeavoured to strengthen my Sultan's army, that when the reinforcements of Ahaback and Desra should arrive, their numbers might not prevail against us.

'In the mean time, the sumptuous pavilion which was built for Ahubal inspired me with a device, which I hoped would put the enchanters in my power.

'Studious that no one might interrupt or betray my designs, I enclosed a place near the mountains, surrounded with trees, where I began to build a pavilion, which I gave out was erected in honour of my lord the Sultan: within this pavilion I concealed a massy stone, which was sawn out of the solid rock, and which, by the help of several engines, was hung upon four pillars of gold, and covered the whole pavilion. The rope which upheld this massy stone passed through one of the golden pillars into the earth beneath, and, by a secret channel cut in the rock, was carried onward through the side of the mountain, and was fastened to a ring of iron in a cave hollowed out of the rock on the opposite side.

'By the time the enchanters had arrived in the camp of Ahubal, the pavilion was finished: and although I had secret advice that my Sultan's troops were to be attacked on the morrow, yet I chose to conceal that knowledge, and so to

dispose of the army, that the chief part might fly with me behind the mountains which hung over the pavilion, and that the rest, having no conductor, might be put to flight with as little slaughter as possible. This I did, expecting that Ahaback and Desra, puffed up with their success, would take possession of my Sultan's pavilion.'

'Rise, faithful Horam,' said the Sultan Misnar; 'your plot is sufficiently unravelled: but why did you hide your intentions from your lord?'

'Lord of my life,' answered the vizier, 'because I was resolved, in case my plot did not succeed, to bear the burthen myself, that my Sultan's honour might not be lessened in the eyes of his troops.'

This noble confession of the vizier pleased the whole army; and they waited with the utmost impatience to hear his pardon pronounced. The Sultan then embraced his vizier, and the shouts of the army were—'Long live Misnar, the lord of our hearts, and Horam, the first and the most faithful of his slaves!'

The army of Ahubal still continued to fly after their prince, whose fear did not suffer him to direct those who came up with him. And now, in a few days, the army had been totally dispersed, had not the Giant Kifri, enraged at the death of his brethren, and travelling, in his fury, appeared before the eyes of the terrified prince and his troops, in a narrow pass among the rocks. The presence of Kifri was not less terrifying than the noise of the pursuers; and Ahubal, at the sight of the monster, fell with his face to the ground.

'Who art thou,' said Kifri, with the voice of thunder, 'that fliest like the roebuck, and tremblest like the heart-stricken antelope? Who art thou, that fliest as the virgin from the noise of the battle,

and that increasest the shrieks of the fallen, being wounded by thy fears?'

'Prince of earth,' said Ahubal, 'I am the friend of Ulin, of Happuck, of Ollomand, of Tasnar, of Ahaback and Desra. I am he who, through the power of the enchanters, have contended for the throne of India.'

'Cursed, then, are they that league with thee,' answered the Giant Kifri, 'thou son of fear, thou wretch unworthy of such godlike support! Was it for thee, base coward, that Ollomand poured forth his unnumbered stores; that the plains of India were dyed with the blood of Desra, the mistress of our race? Be witness for me, earth! this reptile is unworthy of our assistance; and to fight for him is to league with Mahomet, to offer up the blood of freedom on the false altars of faith. O ye spirits of the brave, my soul is on fire to see so many of our friends lie stretched on the plains! their blood, cursed and ill-fated coward, overwhelm thy head!' As Kifri spake thus, his broad eyeballs glowed like the red orb of day when covered with dark fleeting clouds, and from his nostrils issued forth the tempest and the flame.

In an instant he seized on the fear-shaken Ahubal, as the vulture shuts within her bloody talons the body of the affrighted trembling hare; and, lifting him high in the air, he dashed the wretched prince against the rugged face of the mountains. The blood of Ahubal ran down from the mountain's side like the rain which is poured forth out of the stormy cloud, and his mangled limbs, crushed by the fall, hung quivering on the pointed rocks.

The death of Ahubal lessened not the fury of Kifri; but all that followed the unhappy prince experienced his rage, till, glutted with blood, and tired of his revenge, the monstrous giant sunk to

rest, and stretched out his limbs upon the tops of the mountains. But the sleep of Kifri was cumbrous as his body, and the dreams of the giant were as the thoughts of the enemies of God. In the visions of the night came Ulin before him; and the ghost of the murdered Happuck was in the eye of his fancy.

'Enemy of our race,' said they, 'where is he who was to redeem our glory, and to revenge our blood? Where is Ahubal, of whom the dark saying went forth, that none but our race could overpower him? The dark saying is now interpreted by thy shameful deed, and the powers of enchantment are at an end!'

The giant, disturbed at his visions, started up: the moon rode high above the mountains, and the trees of the forest looked broad with the shades of night. He cast his black eyes to the south, and saw the storm rolling forth in clouds; the tempest gathered around him, and poured its fury against him. His long disordered locks streamed out like the shattered canvass of the shipwrecked vessel. The lofty pines rolled down the rocky precipices, and the fragments of the mountains tumbled in wild confusion at his feet.

The eyeballs of Kifri, inflamed with anger and despair, appeared like two meteors in the storm; he viewed the war of elements with contempt, and mocking Alla and Mahomet aloud, he said in a voice of thunder—'Kifri will no longer live the slave of Alla upon earth, but will join his fate to the fate of Ollomand his brother.'

So saying, the giant bent his body towards a huge rock whereon he had slept, and straining his tough sinews, tore up the mighty fragment from the ground. The earth felt the shock, and its dark entrails trembled; but Kifri, undismayed, threw

the wild ruin to the clouds. The labouring mountain returned quickly on the rebellious head of the giant, crushed him beneath its ponderous substance, and finished, by its descent the life and the presumption of Kifri. The cities of India were shaken by its fall, and the ocean ran back from the shores of Asia: fear and dismay were on the inhabitants of the east, till Alla sent his sun on their borders, and enlightened the realms which his favourites inherit.

The intelligence of Kifri's death was brought to the Sultan by one of the followers of Ahubal, who, at the first approach of the giant, had run from his presence, and hid himself in a cave in the rocks.

'Horam,' said the Sultan, 'our enemies are no more; seven are destroyed, and one weak woman only remains: but since Kifri, the terror of Asia, has fallen a sacrifice to the cause of Ahubal, and since the rebel is himself destroyed, what has Misnar more to fear? However, let our army be yet increased; let trusty nabobs be sent into every province, and nothing omitted which may preserve the peace of my empire; it is the part of prudence to watch most, where there is the least appearance of danger.'

The vizier Horam obeyed his master's command; and Misnar, having regulated his army, returned in triumph to Delhi, his capital.

The Sultan, having restored peace to his kingdom, began to administer impartial justice to his subjects: and although the faith of Horam had been often tried, yet Misnar chose not to rely altogether on any but himself.

'Vizier,' said the Sultan, as Horam was standing before him, 'are my people happy? it is for them I rule, and not for myself; and though I take

pleasure in punishing the licentious and rebellious, yet shall I ever study to gain the hearts of my obedient subjects: a father's frown may restrain his children, but his smile only can bless them. Dost not thou remember, Horam, the story of Mahoud, the son of the jeweller? And how am I sure, but even now private malice may be wreaking as great cruelty upon some innocent person, as the Princess Hemjunah suffered from the enchanter Bennaskar!'

'My Prince,' answered the vizier, 'the toils and dangers of the war have never for a moment driven from my mind the memory of that Princess, who, with Mahoud, underwent the most odious transformation, through the power of Ulin.'

'Nor have I,' answered the Sultan, 'forgot their distress; but the cares of my empire have hitherto prevented my search after them. As to the Princess, she is possibly with her father at Cassimir; but Mahoud is doubtless an inhabitant of Delhi, where he lived before his transformation: therefore, O vizier, give immediate orders that the respective cadies of each division of the city, who have the numbers and names of every inhabitant within their district, be questioned concerning this jeweller's son; and let him to-morrow be brought before me.'

The vizier Horam did as he was commanded, and sent for all the cadies of the city, and examined them concerning Mahoud: but no one could give any account of him.

The next morning Horam attended the divan, and acquainted the Sultan with his fruitless search. The Sultan was much dissatisfied at the vizier's report; and after he had answered the petitioners and dismissed them, he sent again for his favourite vizier.

'Horam,' said the Sultan, 'my cadies are remiss in their duty; Mahoud is certainly hid in my city: all is not right, Horam; the poor son of the jeweller would be proud to own that he was formerly the companion of the Sultan of the Indies, though in his distress: he had long ere this been at the foot of my throne, did not somewhat prevent him.'

'Prince of my life,' answered the vizier, 'if Mahoud is in this city, he is doubtless disguised, and has reasons to conceal himself: and how shall thy officers of justice discover, among many millions, one obscure person, who is studious to conceal himself?'

'In a well-regulated city,' answered the Sultan, 'every one is known; and sound policy has always invented such distinctions as may prevent the disguise of designing and wicked men. The man who cannot give a just account of himself is an enemy to society; and it is no infringement on the freedom of the honest, to oblige them, by their dress and appearance, to show forth their manner of life. They only need to conceal their actions who are ashamed of their deeds; and it behoves the magistrate to place such in the sight of all men. Secrecy and retirement are the handmaids of sin: and the prince who would prevent both private and public wrongs, should study to fix a mark of distinction on all his subjects; for villany loves the mask of hypocrisy, and evil-minded men affect the appearance of the sanctified. But, till my capital is better regulated, I mean to take advantage myself of the confusion of my city, and examine, in disguise, those private outrages which are screened from the public eye of justice. Wherefore, Horam, procure two disguises for yourself and me; and let the emir Matserak be sent ambassador to the Sultan of Cassimir,

to inquire after the welfare of the Princess Hemjunah.'

The vizier, in obedience to the Sultan's orders, sent the habits of two fakirs into the palace; and at evening the Sultan, accompanied by his vizier, went forth in his disguise. As they passed through the second street from the royal palace, one habited like a fakir, with his horn, saluted them, and asked them to partake of the alms he had received. The Sultan readily accepted his offer, lest the brother of his order should be offended.

They immediately retired into a remote place, and the strange fakir pulling out the provision he had received, they began their repast.

'Brother,' said the fakir to the disguised Sultan, 'you are, I perceive, but a novice in your profession; you are neither so free nor so ready as I could wish; you have seen but little of life, and you would be puzzled, were you to encounter such wonders as I experienced but last night in my approach to this city.'

'What,' answered the Sultan hastily, 'were they? Perhaps, brother, you mistake me; possibly though not so communicative as yourself, I may, nevertheless, be as brave and resolute.'

'Alas!' answered the fakir, 'I begin to suspect that you are no true brother; you know we are communicative among ourselves, but secret to the world about us. What severities have you practised? what scars of self-inflicted austerities have you to show? By the faith which I profess, I will hold no longer converse with you, unless you give me some convincing proofs of the genuineness of your profession!'

Here the vizier, perceiving the Sultan to be hard pressed, interrupted the fakir, and said—'O holy

fakir, but stranger to our tribe, whence comest thou, that thou knowest not Elezren, the prince of devotees in the city of Delhi, to whom the emirs bow, and before whom the populace lie prostrate as he passes: thou art, indeed, but newly come to Delhi, since the fame of Elezren hath not been sounded in thine ears.'

'Brother,' answered the fakir, 'the fame of Elezren is not confined to Delhi alone, since all Asia receives him as a saint: but where are the silver marks of wisdom on his cheeks, and the furrows of affliction, which are deep wrought in the aged front of Elezren, the favourite of Heaven?—No, young hypocrites, age and experience are not to be caught in the snares of youth, nor the sagacious elephant in the toils of the unwise: but think not your idle presumption shall go unpunished, or that the holiness and purity of our caste shall be stained by the unhallowed mirth of a boy's folly.'

At these words the fakir sprung from the ground, and, running into the streets, he made the air echo with his complaints. The mob, hearing that two young men had personated the appearance of the holy caste, crowded to the place where the Sultan and his vizier sat trembling at their own temerity, and were just about to tear them to pieces when the vizier, stepping forward to meet them, cried aloud—'Slaves, presume not to approach your Sultan! for know that Misnar, the idol of his people, sits here disguised as a fakir.'

Luckily for the Prince, several of the foremost were well acquainted with his features, or it is probable the mob would have looked upon the vizier's speech only as a device to prevent their fury. But when the fakir perceived the foremost of the crowd acknowledge Misnar as their Sultan,

and fall down before him, he endeavoured to escape.

'My friends,' said the Sultan, 'secure that wretch, and suffer him not to escape;—and Horam,' said he turning to his vizier, 'let him be confined in a dungeon this night, and to-morrow brought before me in the divan of justice.'

'The words of my lord,' answered Horam, 'are a law which cannot be changed. But let me beseech my prince to retire from the crowd.'

Misnar willingly did as Horam advised; and the people made way for him to the palace, crying out, 'Long live Misnar, the pride of his slaves!'

The Sultan being returned to his palace with his vizier;—'Horam,' said he, 'each man has his part in life allotted to him; and the folly of those, who, leaving the right and regular path, strike into the mazes of their own unconnected fancy, is sufficiently seen from our adventure this day: wherefore I would have every man endeavour to fill his real character, and to shine in that, and not attempt what belongs to another, in which he can gain no credit, and runs a great hazard of disgrace.—But as the examination of this fakir in our public divan may rather increase than cover our shame, I would have him brought before me immediately, and with as little noise as possible. Alas! Horam, since the follies of princes are so glaring, how cautious should we be in our deportment and behaviour!'

The vizier obeying, went forth, and, in a short time, brought the fakir bound in chains before the Sultan.

The fakir advanced to the presence of the Sultan, full of shame and fear, and, falling at his footstool, cried out, 'I call Mahomet to witness, I slew not the man in my wrath, but in mine own defence!'

'What man!' said the Sultan, astonished at his words; 'whom hast thou slain, O wicked fakir, that thine own fears should turn evidence against thee?'

'Alas!' answered the fakir, 'hear me, most injured lord; for the blood of my brother presseth me sore. As I journeyed yesterday, and was arrived within a league of the city of Delhi, I turned me towards a place walled round, which I supposed was the repository for the dead, and, finding the gate open, I entered into it, intending to shelter myself for a few minutes against the scorching sun. As I entered, I perceived at one end a stone sepulchre, whose mouth was opened, and the stone rolled from it. Surprised at the sight, I walked forward toward the vault, and heard within the voices of several persons. At this I was in doubt whether to proceed or retire, supposing that some robbers had taken up their residence there. In the midst of my confusion, a young man, with a turban hanging over his face, came out; and seeing me, he drew his sabre, and made toward me to kill me. Whereupon I took up a large fragment of the wall which lay at my feet, and as he came forward, I threw it, and felled him to the ground; then, running up, I snatched the sabre from his hand, and would have destroyed him; but he cried out, saying—'Take care what thou doest, rash man; for it is not one, but two lives that thou takest away when thou destroyest me!'

'Amazed and confounded, how it was possible for me to destroy two lives, by avenging myself on one wretch, who, without offence, had meditated my death, I stopped my hand; which the young man seeing, he aimed to pull the sabre out of my hand; whereupon, avoiding his effort, and lifting

up the sabre above his head, I, at one blow, severed it from his body. Immediately seeing the blood start from his veins, I ran out of the enclosure, fearing lest any one of his company should overtake me; and flew till I reached the city of Delhi, where I subsisted that night and this day on the alms of the faithful, till I met my Sultan and his vizier in the habit of two fakirs.'

'And what,' said the Sultan, 'has made thee thine own accuser, since the life you shed was in your own defence?'

'Pattern of the just!' answered the fakir, 'my revenge on the young man made me not sorrowful, as my conscience bears me witness I took not his life till necessity and mine own preservation required it: but my mind is restless, because he said, I should take two lives away when I destroyed him; therefore I concluded that there was some mystery in his fate, or that he prophesied, in his last agonies, that his death should occasion mine.'

'If thy tale is true,' continued the Sultan, 'his blood rests on his own head who was the aggressor: but the story is so very singular, that I shall detain thee till my vizier, and a party of soldiers, be sent to search the enclosure you have mentioned.'

The vizier then gave orders for the guard to mount their horses, and the curiosity of the Sultan was so great, that, although it was night, he resolved to accompany the vizier.

In a short time, the guard being drawn up, the Sultan and vizier mounted their coursers, and the fakir was carried between two of the guards to point out the scene of his encounter.

The party being arrived at the iron gate of the enclosure, Horam, with ten of the guards, went in

on foot, and marched with the fakir to the tomb where he had heard the voices, and whence the young man had issued forth. As they approached to the tomb, they beheld the body of the young man on the ground, and his head at a distance; which induced them to give more credit to the fakir.

The guards entering the tomb, found no one within; but at the upper end they saw a stone case, supported by two blocks of black marble. The stone case was covered with a flat marble, which the guards could not remove from its place.

The vizier, being acquainted with these particulars, returned to the Sultan, and related to him what the guards had discovered. But Misnar, recollecting the many devices which the enchanters had prepared to ensnare him, was doubtful what course to take.

On a sudden the moon, which shone exceeding bright, was overcast, and the clouds appeared of a glowing red, like the fiery heat of a burning furnace; hollow murmurs were heard at a distance, and a stench arose of a putrid and suffocating smell; when, in the midst of the fiery clouds, a black form appeared, of an hagged and distorted female, furiously riding on a bulky and unwieldy monster with many legs.

In an instant, the clouds to the east disappeared, and the heavens from that quarter shone like the meridian sun, and discovered a lovely graceful nymph, the brightness of whose features expressed the liveliest marks of meakness, grace, and love.

'Hyppacusan,' said the amiable fair one, addressing herself to the hag, 'why wilt thou vainly brandish thy rebellious arms against the powers of heaven? If the Sultan, though he be the favourite of Alla, do wrong, the Mighty One, who delighteth

in justice, will make thee the instrument of his vengeance on the offending prince. But know the extent of thy power, vain woman! and presume not to war against the will of heaven, lest the battle of the faithful Genii be set in array against thee, and thou be joined to the number of those who are already fallen.'

'Proud vassal of light,' answered the enchantress Hyppacusan, 'I fear not thy threats, nor the bright pageants that surround thee; war, tumult, chaos, darkness, fear, and dismay, are to me more welcome than the splendours of thy Master's heavens.'

'Graceless and abandoned wretch,' answered the bright fair one, 'defile not thy Maker's creations by thy blasphemous tongue; but learn at least to fear that Mighty One thou art not worthy to honour!'

Thus saying, she blew from her mouth a vivid flame, like a sharp two-edged sword; which, entering into the red clouds that surrounded Hyppacusan, the hag gave a horrible shriek, and the thick clouds rolling around her, she flew away to the western darkness. The fair one then descending towards the Sultan, the brightness disappeared, and Misnar, the vizier, and his guards, fell prostrate before her.

'Arise, Misnar,' said she, 'heaven's peculiar favourite; and fear not to enter the tomb, where the enchantments of Hyppacusan are now at an end.'

The Sultan was about to answer; but the fair one led the way to the tomb, and commanded the Sultan to enter with her, and uncover the stone case which stood at the upper end. As the lid was removing, a sigh issued from the case, and a beautiful lady arose, as from a deep sleep.

'Lovely fair one,' said the Sultan, kneeling,

'inform me whom it is my happy fate to release from this wretched confinement?'

'Alas!' answered the beauteous maid, 'art thou the vile Bennaskar? O, let me sleep till death, and never more behold the wretchedness of life!'

'What!' said the Sultan, starting from his knees, 'do I behold the unfortunate Princess of Cassimir?'

'Illustrious Hemjunah,' said the vizier Horam, as the Princess stared wildly about her, 'Misnar the Sultan of India is before thee.'

'Yes,' interrupted the fair spirit, 'doubt not, Hemjunah, the truth of the vizier Horam; for behold, Macoma, thy guardian Genius, assures thee of the reality of what you behold.'

'Helper of the afflicted,' answered the Princess of Cassimir, 'doubt vanishes when you are present: but wonder not at my incredulity, since my whole life has been a false illusion before mine eyes.—O Alla, wherefore hast thou made the weakest the most subject to deceit!'

'If thou hast learnt humility from adversity, O Hemjunah,' replied Macoma sternly, 'thou wilt call to mind the faults which involved thee in these misfortunes; and bless the Goodness whose chastisements were intended to open thine eyes to thine own weakness. But if thou, short-sighted mortal, wilt indeed question the wisdom of Alla, why go, thou mirror of justice and understanding, and span with thy mighty arms the numberless heavens of the faithful; weigh in thy just balance the wisdom of thy Maker, and the fitness of his creation, and, joined with the evil race, from whom I have preserved thee, rail at that goodness thou canst not comprehend.'

'Spare me, just Genius,' answered the Princess of Cassimir, 'spare the weakness of my disordered

head; I confess the folly of my thoughts, but weak is the offspring of weakness—'

'True,' replied the Genius: 'but although you are weak, ought you therefore to be presumptuous? Knowest thou not that the Sultan Misnar suffered with you, because he despaired? And now would Hyppacusan return thee to thy former slumbers, did not Alla, who has beheld thy former sufferings, in pity forgive the vain thoughts of mortality.'

'Blessed is his goodness,' answered the Princess, 'and blessed are his servants, who delight in succouring and instructing the weak and distressed.'

'To be sorry for our errors,' said the Genius, 'is to bring down the pardon of heaven; and Hemjunah, though so long overpowered by the powers of evil, is at length delivered by the goodness of Alla, and shall again be the peculiar charge of her faithful Macoma.'

'O kind and benignant Macoma!' answered the Princess, 'may I never forfeit thy kindness by my own misconduct. But pardon thy servant's weak terrors, and deign, ere you leave me, to say if the wretch Bennaskar still lives?'

'He lives no longer,' replied the Genius, 'he died by the hand of Hyppacusan. The young man whose dead body and severed head were beheld by Misnar, was Bennaskar, who, having by some means offended his patroness, thus met with his appropriate fate at her hands. And now, Sultan of India,' continued Macoma, 'I leave the Princess of Cassimir under your protection, in full assurance that the delicacy of her sentiments will not be offended by your royal and noble treatment of her. But let an ambassador be immediately despatched from your court, to inform her aged and pious father of the safety of his daughter.'

'The dictates of Macoma,' answered the Sultan,

bowing before her, 'are the dictates of virtue and humanity, and her will shall be religiously obeyed.'

At these words the Genius vanished; and the Sultan bade part of his guards return to Delhi, to the chief of his eunuchs, and order him to prepare a palanquin, and proper attendants to convey the Princess of Cassimir to the royal palace. While these preparations were making, the Sultan and his vizier endeavoured to soothe and entertain the Princess of Cassimir; and though Horam was desirous of hearing her adventures, yet the Sultan would not suffer him to request Hemjunah's relation till she was carried to the palace, and refreshed after her fatigues.

The chief of the eunuchs arrived in a short time, and the Princess was conveyed, ere morning, to the palace of Misnar, where the female apartments were prepared for her reception, and a number of the first ladies of Delhi appointed to attend her. The Sultan, in the mean time, having ordered the fakir to be released, and sent out of the city, entered the divan with his vizier, and having despatched the complainants, retired to rest.

In the evening of the same day, the Princess being recovered from her fatigue, sent the chief of the eunuchs to the Sultan, and desired leave to throw herself at his feet, in gratitude for her escape. The Sultan received the message with joy; and ordering Horam, his vizier, to be called, they both went into the apartments of the females, where the Princess of Cassimir was seated on a throne of ivory, and surrounded by the slaves of the seraglio.

The Princess descended from her throne at the approach of the Sultan, and fell at his feet; but Misnar, taking her by the hand,—'Rise, adorable Princess,' said he, 'and injure not your honour by thus abasing yourself before your slave.'

'Fame,' answered the Princess, 'which generally increaseth the virtues of the great, can represent but part of the merit of the Sultan of India.'

'Could flattery,' answered the Sultan, 'be ever pleasing to me, it must be from the mouth of the Princess of Cassimir: but I mean to turn your thoughts from *me* to a more worthy subject, where you may safely lavish your praises, without fearing to exaggerate. The lovely Hemjunah has promised to relate her wonderful adventures; and Horam, the faithful friend of my bosom, and our former fellow-sufferer, is come to be partaker with me in the charming relation.'

'Prince,' said Hemjunah, 'I shall not conceal what you are so desirous of knowing.'

The Sultan then waved his hand, and the slaves withdrew.

THE HISTORY OF THE PRINCESS OF CASSIMIR: AND THE CONCLUSION OF THE ADVENTURES OF MISNAR, SULTAN OF THE EAST.

It is often (said the Princess of Cassimir) the fate of the greatest, to have their private interest sacrificed to the public good. Glory and honour in your sex, O Prince, are motives which make this sacrifice the less lamented; but in ours, we have no way of becoming useful to the public, but by joining hands where hearts are rarely consulted. Such was to have been my fate. At an early age, my father proposed to marry me to the Prince of Georgia. It was in vain that, when my mother disclosed the fatal news to me, I urged my youth, and my entire ignorance of the Prince or his qualities.

'My child,' said Chederazade, 'to make ourselves happy we must be useful to the world. The Prince of Georgia has done your father great service in the wars, and you are destined to reward his toils; all the subjects of Cassimir will look upon your choice as a compliment to them, and they will rejoice to see their benefactor blessed with the hand of their princess.'

'But, madam,' answered I, 'does the happiness of my father's subjects require such a sacrifice in me? Must I live in a country to whose language and manners I am a stranger; must I be for ever banished; and must the realms of Cassimir look upon me as a monster, whose absence alone can effect their comfort and glory? O, where will be the soft happiness of married life with such a stranger!'

'The idle dreams of love,' said my mother Chederazade, 'were invented by the evil Genii, to increase the number of the children of disobedience; sound reason and policy acknowledge no such intruder; and the strongest bands, either of private or public societies, must be interest and utility. These, Hemjunah, are sufficient reasons to engage your compliance with your father's desire; and these will influence you, if prudence and wisdom are the motives of your choice: and if you want prudence, it is fit those who are able to instruct you should also guide and direct your actions.'

At these words Chederazade left me bathed in tears, and trembling at my fate.

My nurse Eloubrou was witness to the hard command my mother had imposed upon me, and endeavoured to comfort me in my affliction; but her words were but as the wind on the surface of the rocks; and, to add to my griefs, in a few minutes

after, the chief of the eunuchs entered the seraglio, and bade me prepare to receive the Sultan, my father.

The Sultan of Cassimir entering my apartment, I fell at his feet.—

'Hemjunah,' said he, 'the Prince of Georgia is my friend, and I intend to give to him my daughter as his bride.'

Shocked at these successive declarations of my fate, which I had reason to suspect the day before, I fainted away; and, when I recovered, found myself on a sofa, and Eloubrou lying at my feet.

'My lovely Princess,' said Eloubrou, 'how little am I able to see you thus! and yet I fear the news I have to impart to you may reduce you to your former condition!'

'Alas!' said I, 'nurse, what new evil has befallen me? what worse can happen than my marriage with a stranger?'

'Princess,' replied Eloubrou, my nurse, 'the Prince has arrived; nay, the ceremonies are preparing, the changes of vestment, the dessert, and the choral bands.'

'Ah!' said I, 'nurse, cruel Eloubrou! what hast thou said? Am I to be sacrificed this night to my father's policy? am I to be given as a fee to the plunderer of cities and the destroyer of man? —for such are they whose profession is arms. Oh, where shall I fly from this hateful union!'

'Talk not of flying from the paternal roof,' said the faithful Eloubrou, 'at least till other means shall fail. See this Prince of Georgia, avow to him your feelings, and if there be manliness or honour in his breast, you will not be driven to such a woful step. Alla gives his help to those only who strive at least to help themselves.'

'Oh, Eloubrou, my heart resists thy counsel,' I exclaimed.

'Most adorable Princess,' said a young female slave who attended on Eloubrou, 'trust but to me, and the Prince of Georgia shall in vain seek the honour of your alliance.'

The faithful Eloubrou shrieked at the words of the female slave, and endeavoured to clap her hands, and to bring the chief of the eunuchs to her assistance: but the female slave waved her left hand, and Eloubrou, and the rest of the slaves, stood motionless before her.

'Most adorable Princess,' said she, 'I am the friend of the distressed, and I love to prevent the severe and ill-natured authority of parents: give me your hand, and I will deliver you from that monster the Prince of Georgia.'

'What!' answered I, 'shall I trust to a stranger, whom I know not, and fly from my father's court! No—'

'Well then,' said she, 'I hear the cymbals playing before the Prince, and the trumpets and the kettle-drums: farewell, sweet mistress of the fierce and unconquerable Prince of Georgia.'

As she spake, the warlike music sounded in my ears; and not doubting but that the Prince and my father were coming, I held out my hand to the female slave, and said,—'Save me, O save me, from my father's frown!'

The slave eagerly snatched my hand; and blowing forth a small vapour from her mouth, it filled the room, and we arose in a cloud.

The manner of my flight from my father's palace I know not, as I immediately fainted: but as soon as I recovered, I found myself in a magnificent apartment, and a youth standing before me.

'Charming and adorable Hemjunah,' said he, falling at my feet, 'may I hope that the service I

have performed, in delivering you from the Prince of Georgia, will merit your attention?'

'Alas!' said I, 'what service hast thou performed?—Who art thou, bold man, that durst stand before the Princess of Cassimir?—Eloubrou,' said I, 'faithful Eloubrou! where art thou? Where is Picksag, the chief of my eunuchs? where are my slaves? where are the guards of the seraglio?'

'Princess,' answered the young man, 'fatigue not yourself with calling after them; since they are in the kingdom of Cassimir, and you are in the house of Bennaskar, the merchant of Delhi:—but not to keep you in suspense, O Princess! know, that I have for several years traded from Cassimir to Delhi; and although I never saw you till lately, yet the fame of your beauty was so great, that it touched the hearts of all the young men in your father's kingdom. Every time I arrived at Cassimir, the subject of all conversation was the adorable Princess Hemjunah; encouraged by the oracle, which declared that the lovely Hemjunah's hand might be sought by the lowborn as well as the royal suitor—provided her own consent be obtained—endowed with wealth, and youth, and accomplishments, I cast myself at your feet also as your deliverer from a hateful marriage, and ask your assent to our immediate union.'

'Merchant,' I replied, recoiling at his words, 'talk not so boldly. It would better become you to apprise the Sultan of India of my arrival in his dominions, that he may restore me under an escort to my father's court. Would I had never in an evil hour wished to abandon it! Would I had listened to the counsels of my faithful Eloubrou!'

'Nay, fair Princess,' answered Bennaskar, 'be not so imperious; recollect that you are at my

disposal, and though your consent is necessary to our union, there are means other than gentle ones by which it may be obtained. A great enchantress is my friend, and you know not what awaits you if—'

'Powers of goodness,' I exclaimed, 'befriend me! save me from a fate worse than that which I fled! Save me from Bennaskar, and the evil powers he serves.' At these words the apartment shook, and a majestic personage shrouded in a gentle cloud descended into the midst of it.

'Unhappy Princess of Cassimir,' said she, 'how has thy impatient rashness, thy want of trust in those powers whom thou hast invoked, weakened my power and destroyed thy safety! hadst thou listened to the sage counsel of thy faithful Eloubrou—hadst thou, in short, done thy part, and *then* called on Alla for help, thou wouldst not have been here this night. But since thou hast yielded thy sense of duty to the voice of a false slave, the sorceress Ulin has triumphed over thee and me.'

'Then Hemjunah consents?' exclaimed Bennaskar. 'Her hand and her still more desired wealth are mine; if Macoma abandons her, Ulin triumphs;' and he seized me by the arm.

'Stop,' said the good Genius, approaching and touching him with her wand, 'wretched slave of ambition, think not that heaven will prosper the wicked design of thy heart: though I am not permitted to rescue the Princess, yet have I power over thee, wretched tool of sin, and whenever you look on the Princess, she shall become speechless, and as a corpse before you.'

'Ah!' cried the enchantress Ulin (who that moment entered the vaulted chamber from the closet,—which, my Prince, you have heard de-

scribed by Mahoud),—'what hast thou done, thou enemy of our race? Accursed and fatal neglect, that I had not at first secured Bennaskar from thy power! But since the inexorable word is gone forth, I will add to thy sentence. Here (continued she, stamping with her foot, and an ugly dwarf arose through a trap-door in the chamber), Nego, be it thy business to attend upon my servant Bennaskar, and whenever thou seest that female deprived of sensation, do you bury her in the earth beneath this chamber: and Bennaskar,' continued the enchantress, 'do you take this phial, and whenever you want to converse with this stubborn female, let one of your slaves whom you can trust pour part of the liquor into her mouth, and she shall recover; only retire yourself into the closet that you be not seen of her, at least till she consent to become your bride; for then the enchantments of Macoma shall no longer prevail against you.'

'The enchantments,' said Macoma, 'O wretched Ulin! are not yet complete; there is yet a moment left, and both our power over Hemjunah and Bennaskar will be at an end. Therefore, thus shall it be: Although Bennaskar is possessed of the Princess, yet shall these apartments be hidden from the sight of all men, except on that day when thy evil race prevails. On the full of the moon only shall Bennaskar be able to explore these rooms: and fear not, amiable Hemjunah,' said the Genius, addressing herself to me; 'for neither force nor enchantment shall throw you into the power of Bennaskar, without your own consent; and although Mahomet, displeased at your late imprudence, for a time permits this enchantment, yet at length, if you continue faithful and virtuous, he will assuredly deliver you.'

At these words Bennaskar turned towards me, with anger and disappointment in his eye, and immediately I was seized with a deep sleep, and what passed afterwards I know not. I found myself awakened by the descent of some liquor in my mouth, and saw a black slave standing before me. At the same time the voice of Bennaskar issued forth from the closet :—

'Ill-fated Princess Hemjunah! thy tyrant Genius hath now hidden thee a month from my sight, while thy friends Ulin and Bennaskar seek to restore thee to light and to life. Say but therefore that thou wilt yield to my will, and the enchantments of Macoma will be destroyed.'

'Wretched Bennaskar!' answered I, 'I knew not that my sleep had continued a month: but if it be so long since I saw the genius Macoma in this chamber, I thank Mahomet that he hath so long hidden me from the persecutions of Bennaskar.'

'Haughty Princess!' answered the vile Bennaskar from the closet, 'my slave shall inspire you with humbler words.' Whereupon he ordered the black slave to give me fifty lashes with the chabouc.

But it is needless, O Prince, to repeat the various designs of that wretch: for three months was I thus confined; and Bennaskar having exercised, through the hands of his slave, the cruelties of his heart, used at length, when he found me persist in my resolution, to come forth, and by his presence deprive me of sensation. The adventures of the third month you have heard from the mouth of Mahoud: I shall therefore only continue my adventures from the time that he left me with the book in my hand.

Bennaskar, seeing his friend Mahoud had left

him, went out, and soon returned again with him; and, taking him into the closet, in a moment came forth, and touching me, he said, 'Come, fair Princess; the enchantments of Macoma are now at an end, and thou art given up entirely to the power of Bennaskar.'

I shrieked at his words, hoping the cadi would hear me; but in vain: Bennaskar ran with me through the vaulted roof, and I found myself with him on a wide extended plain.

'Wretch,' said the genius Macoma, who that moment appeared, 'hast thou dared to disobey my commands, and to remove the Princess from the vaulted chamber, where even thy mistress yielded to my power? But I thank thee: what the imprudent Mahoud could not accomplish against thee, thou hast effected thyself. Be this thy doom, unless some new imprudence or distrust of Mahoud, or of Hemjunah, restore to thy senseless form the power of working them evil.'

As she spake, the features of Bennaskar shrunk, his form became rigid, and I beheld a shapeless mass of stone instead of the form of my persecutor. On the stone was inscribed these words—'*Thou canst never be released but by thy worst enemy.*' I repeated the words; then said I, 'Hemjunah is safe for ever from her worst, her *only foe*, she has surely learnt wisdom from sad experience of woe.' While gazing with continued satisfaction on the object before me, Ulin (whose existence in my frenzied joy I seemed to have forgotten) stood before me.

'Faithless child of Alla—unworthy pupil of Macoma, and foolish as unworthy!' said she, 'thinkest thou that the senseless wretch before us was thy only foe—thou hadst one within, in thy own self-confidence and ingratitude,—the one

hath banished Macoma, who waited in vain to see thee prostrate thyself before Alla—the other hath thrown thee into my power; for Alla will not stretch out his hand to save those who are confident of their own strength. Go, then, proud Princess! assume the vile form of the vilest reptile, nor think that Macoma will again interfere to save thee!'

So short-lived, O great Sultan! was the triumph of Hemjunah, and such the just consequence of her ingratitude and vain confidence. Let me draw a veil over my remembrance of the degraded form in which you beheld me, and relate the events which followed our restoration to our pristine form—a restoration which took place on your victory over the enchantress Ulin. No sooner had this occurred than I found myself in the seraglio of my father's palace: in the apartment from which I was taken by the wicked enchantress, I beheld my nurse Eloubrou; she was prostrate on the ground, and the palace was filled with her cries.

'Faithful Eloubrou,' said I, 'arise, and look upon thy beloved Hemjunah: where is my royal father Zebenezer, and the fond Chederazade, the mother of my heart?'

Eloubrou, at my voice, started up like one awakened from a trance.

'What is it?' said she in emotion, 'what is it I behold! art thou the departed shade of my once-loved Hemjunah?'

'No shade, beloved Eloubrou,' said I, running to her, 'but the true Princess of Cassimir, whom Misnar, the Sultan of India, hath rescued from the enchantments of the wicked Ulin.'

'O that thy royal mother,' said Eloubrou, 'were like me, blessed with the sight of thy return!'

'What,' said I, 'Eloubrou, what dost thou say?

Where then is the much-honoured Chederazade? where is the dear parent of my life?'

'Alas,' said Eloubrou, 'who shall tell the dismal tale to thy tender heart!'

'Ah!' said I, 'is my beloved mother no more? Is she gone to seek her disobedient daughter over the burning lake?'

At these words my spirits failed, and I sunk motionless to the ground. But my lord must forgive me, if I hasten over the dreadful scene that followed. The report of Eloubrou was too true; Chederazade, the dearest Chederazade, had been ten days dead when I was restored to my father's palace; and Zebenezer, distracted at the double loss of his consort and his child, had shut himself up in the tomb of my mother. Eloubrou hastened to the tomb wherein my father poured forth his tears, and acquainted the guards who watched without, that I was returned.

The sorrowful Zebenezer, although he was rejoiced at the news, resolved not to come forth out of his consort's tomb till the month was expired, according to his oath; and gave orders, that during that interval I should be obeyed by his subjects. My mourning was not less severe than my royal father's. I shut myself up in my apartments, and would suffer none but Eloubrou to see me. Nine days passed in silence; our loss affected both, and Eloubrou was as little disposed as myself to forget the cause of her griefs. On the tenth morning Eloubrou was called out by the grand vizier, who then had the command of my father's kingdom. She returned in haste.—'Princess of Cassimir,' said she, 'one who calleth himself Mahoud inquires for thee; and the grand vizier, understanding that he was instrumental in your release, waits without to know your will.'

At the name of Mahoud I started from my reverie.—'Mahoud,' said I, 'O Eloubrou, deserves my notice; and the son of the jeweller of Delhi shall be rewarded for his services to your mistress.'

'Alas,' answered Eloubrou, 'my lovely mistress is distracted with sorrows, and supposes the Prince Mahoud to be the offspring of a slave!'

'If he be a prince,' answered I, 'he has hitherto concealed his circumstances and birth from me; or he is not that Mahoud whom I remember in the deserts of Tarapajan.'

'That,' answered Eloubrou, 'you will soon discover when you see him. But,' continued she, 'he desires a private audience.'

'Well, then,' replied I, 'introduce him, Eloubrou; but let my slaves be ready to enter at my call.'

Eloubrou obeyed, and brought the merchant Mahoud into my presence, and then retired.

Mahoud fell at my feet, and said:—'Forgive, O loveliest creation of Alla! my presumption in approaching the throne of Cassimir, and that I have added hypocrisy to my boldness, by assuming the title of a prince, which I confess I have no pretensions to take upon me, nor abilities to support.'

'What, then,' answered I, sternly, 'has induced you to deceive my court?'

'Let death,' said Mahoud, falling again before me, 'let death atone for my crime: but first permit me to explain the motives of my presumption.'—

'Proceed,' said I.

'As soon,' continued Mahoud, 'as our unnatural transformation was at an end, I perceived myself in the capital of Delhi, near the very house into which Bennaskar invited me: the sight of

that detested place gave wings to my feet; and I ran forward, indifferent where I went to avoid that spot, till I came into the street wherein I had spent my father's fortune.' A crowd of attendants waited at the house, which now was possessed by a more fortunate inhabitant. Sick of the sight, I flew onward, in hopes of finding, in a different quarter, a place of rest: but, in turning a little alley, I came out upon the area where the cadi had condemned me to the flames. 'At the sight of this place my blood curdled, and my hair stood on end.—Ah! said I, unhappy Mahoud! the capital of Delhi will renew thy distresses, by refreshing thy memory with unfortunate scenes; and as thou hast no dependence here, since thy Sultan is with his army in the field, why shouldst thou not join thyself to the troops that daily march out of the city; and when thou art arrived at the camp, throw thyself at the feet of the Sultan Misnar? Full of these thoughts, I advanced toward the royal parade, and offered my services to the captain of one of the troops that were drawn out in the square. The captain readily accepted my offer, and I was enrolled among the number of my Sultan's forces. Fortunately for me, the troop was then drawn out in order to be sent to the main army; and being furnished with a horse, I went with my companions, and, before night, we joined the encampment. Immediately I flew toward the royal pavilion, and fortunately met the vizier Horam, with his attendants, going to the Sultan. I threw myself at his feet, and told him who I was: but the proud vizier spurned me from him with his foot, and bade the guards chastise me.'—

Here the Sultan looked sternly at his vizier, and Horam stood in silent amazement. The Princess, although she saw the emotions of the Sultan and

his vizier, yet still continued her adventures without interruption.

Mahoud, said she, proceeded thus:

'Seeing I had no hopes of favour or protection from the vizier Horam, I flew to the royal tent, and as the Sultan came forth to meet his vizier, I fell prostrate before him; but, alas! the pride of greatness casts a film over the eyes of all men.—The Sultan Misnar, hearing me speak of his transformation and my own, commanded his troops to cast that liar forth out of the camp.'—

At these words the countenance of Misnar changed: and he said,—'Judge, O Princess, from the actions of Misnar, whether that rebel lied before thee or not. When I heard from your mouth that Horam had spurned him with his foot, I was enraged at my vizier; but now I am convinced he has alike traduced us both.'

'I will not,' said the Princess Hemjunah, 'anticipate my tale: the sequel will satisfy both my Sultan and his vizier.

'I was immediately,' continued Mahoud, 'carried to the extremity of the encampment, and turned out with hissings and abuse. I fled as fast as my feet would permit, and in a few hours joined a caravan, which fortunately for me was journeying to Cassimir. During my journey hither, O Princess! I lived on the alms of merchants, and, at my arrival, found the capital in confusion.—I heard that your royal father Zebenezer was retired; that my lovely Princess saw none but Eloubrou, the partner of her afflictions; and that the vizier Hobaddan directed everything. —Ah! said I to myself, is there then no way of seeing the Princess but through the indulgence of her prime vizier? and what hope have I that he will

hearken to the tale of an unknown beggar, when Horam would not acknowledge the brother of his afflictions! In this distress I knew not where to turn; but, happily, one saw my afflictions. A merchant who was standing in his shop, and had observed me lift up my eyes to heaven, called out, and said, 'Young man, what is the cause of your excessive afflictions?'—I looked round, and saw the merchant; and, as I was going up to him, fortune inspired me with a tale that softened his heart.

'I told him that I was a prince and well known to you, O glory of Cassimir! and that if he would, only for the space of one day, furnish me with a proper habit and attendants to appear before you, O Princess, I would pay him tenfold for his kindness. 'It is not likely,' said the merchant, 'that a prince and a beggar should be one and the same person: but, as I have taken the pains to inquire into your affairs, I will furnish you as you desire, upon condition that, if you are not what you say, you shall go before the cadi, and bind yourself to me for ten years as my slave.'

'Being hard pressed by penury and want, I readily embraced the merchant's offer: we went before the cadi; I signed the conditions, that, being properly furnished by the merchant to appear before the Princess, if the Princess of Cassimir did not acknowledge me to be Prince Mahoud, and her deliverer in the afflictions she had lately experienced, I would submit to be the merchant's slave for ten years. This being executed, the merchant procured me the robes in which I now stand before my Princess, and slaves to attend me: and by his interest with the vizier, I was introduced into your presence: and now, O Princess, unless you favour

my innocent deceit, by which alone I was able to obtain a sight of my benefactress, I must return from your presence into the chains of slavery, and be exposed to the scoffs of ignominy.'

'There is no occasion,' said I, 'of giving you a false title, Mahoud; I will send for the merchant, and buy off your ten years' slavery, and give you sufficient to live creditably as a merchant.'—

'Alas!' answered Mahoud, 'the cunning merchant, O Princess, will never know how to ask enough for my redemption, when he finds I am favoured by the Princess of Cassimir: and if he should, I shall become the joke and contempt of the merchants, who will neither give me credit nor countenance.'

'Well, then,' said I, 'poor merchant, since you are so unwilling to part with your newly-assumed honours, be a prince.' Then, clapping my hands, Eloubrou appeared, and I said, 'Eloubrou, let the Prince Mahoud be lodged in my father's palace, and let a proper number of slaves attend him; and do you acquaint the vizier with his quality.'

Eloubrou did as I commanded; and Mahoud, full of joy, fell down at my feet, and kissed the hem of my garment.

'Prince,' said I, 'arise; and Eloubrou shall conduct you to my father's palace.'

A few days' experience made me repent my folly in giving credit to the falsities of Mahoud: for the insolent merchant got proud of his newly-assumed honours, and soon forgot that his title was only the phantom of his own brain. He came daily, and was introduced to me, and every time assumed greater state; till at last he dared to declare his passion for me, and talked of asking my father's consent, as soon as the days of his sorrow should be accomplished.

Astonished at his insolence, I bade him depart from my presence; which he did with difficulty, muttering revenge as he went.

As soon as he was gone forth, I acquainted Eloubrou with Mahoud's story, his ridiculous and insolent behaviour, and that he had even dared to threaten me with revenge. 'The threats of Mahoud,' said Eloubrou, 'are of little consequence; but the conduct of Hemjunah should be without reproach. Suffer me, my Princess,' continued this faithful friend, 'to deliver to you the sentiments of my heart:—when you sought to release the merchant from slavery, you showed a royal gratitude for his services; but when you consented to become a partner in his base design of imposing on the world, you offered him the means of insulting you. Love and presumption united cannot distinguish the valley from the mountain; and the ass crops alike the thistle or the rose: if Mahoud dared first assume honours that did not belong to him, what should prevent his more aspiring thoughts? They that will not destroy the weed before it produces the stalk and the pod, shall not prevail against it when it scatters forth its seeds, and gives its progeny to be dispersed by the winds.'

As Eloubrou delivered this instruction before me, one of the slaves entered the apartment, and gave me notice that Zebenezer, my father, expected me in the tomb immediately. I put on the solemn veil, and followed the guard to the tomb of Chederazade, the favourite of Alla. I entered the lonely mansions of the dead with fear and trembling; and at the upper end of the vaulted tomb, saw my father kneeling before the embalmed corse of the parent of my life.

'Unhappy Hemjunah,' said the aged form, 'come

hither, and behold the sad remains of my dearest Chederazade.'

'Although my heart sunk with grief, and my limbs tottered, yet I essayed to reach the place where Chederazade lay embalmed, and fell at the feet of my father Zebenezer.

'Rise,' said he, 'O daughter!' and caught me suddenly in his arms: when, O fearful sight! I perceived his visage alter, and that the villanous Mahoud had seized me.

Struck with horror and despair, I essayed to cry out; but in vain; my voice was fled, and the power of speech was taken from me.

'No,' said he, with a fierce air; 'resistance, O haughty and prudent Princess, will now avail you nought, for I seek not now consent to our union, but *revenge*. Not Mahoud but Bennaskar stands before you! No longer the cold and shapeless stone you left him; but, thanks to the impotent avarice of Mahoud, and to the good-will of the enchantress Hyppacusan, restored to life! and, thanks to the triumph of vanity and self-confidence over truth and prudence in Hemjunah's mind, to the power of vengeance.

'When the base Mahoud listened to the dreams of slothful avarice, and neglected the calls of duty which should have led him to join the followers of his once rightful but deposed Sultan to the field, the Genius Macoma abandoned him; and Hyppacusan, the friend of the destroyed Ulin, deceived him into the belief that the treasure of Bennaskar lay hid beneath the marble stone into which he had been transformed. I stay not to tell how the once slothful slave laboured till he had accomplished his task, and undermined the mighty column. It fell!—he had worked deliverance to his friend and ruin to himself; it crushed the sordid wretch, who

sought its hidden treasure, and Bennaskar started into light.

'My triumph was at hand:—under the garb of Mahoud, I sought indeed at first to woe her, but her pride defeated and changed my gentler purpose. I sought once more the powerful aid of Hyppacusan, by whose means I entered this tomb invisibly, and by whose enchantments I overpowered Zebenezer; and then, assuming his person, sent for my Princess, and she came obedient to my call. No longer as her humble suitor I now appear before her. Both love and ambition, in great minds, yield to the thirst of vengeance. Till Hemjunah sues for pardon, and seeks with tears the hand of Bennaskar, she dwells in this tomb; dead to the world, yet conscious of life.'

The wretch then showed to me my father Zebenezer, whom, by the power of Hyppacusan, he had deprived of all sensation, and who lay extended within a sarcophagus of black marble. Another was placed by his side, as yet untenanted. He pointed to it, and, thinking I wavered, paused. I shook my head—a woman's hand waved before me. I heard no more. What time has elapsed since, I know not; but, O noble Sultan! Alla's instrument of deliverance to me, my father——

'Princess,' said the Sultan, 'we rejoice at your escape. For your royal sire, we will beseech Macoma to hear our petitions, and deliver him from the chains of enchantment.'

The Sultan then sent officers to search in the tomb for the body of Zebenezer; and also called together those who were skilled in magic, and desired them to use incantations to invoke the Genius Macoma to their assistance. But the arts of the magicians were vain, and Macoma remained deaf to the entreaties of the Sultan and his sages.

In the mean time, while the Sultan and his vizier Horam endeavoured to comfort the afflicted Hemjunah, the ambassadors returned from Cassimir, bringing advice that the grand vizier Hobaddan had assumed the title of Sultan, and that the whole kingdom of Cassimir acknowledged his authority.

At this report, Hemjunah sunk motionless on the earth; and the Sultan Misnar ran to comfort her, declaring that he would march his whole army to recover her dominions from the rebel Hobaddan.

'Horam,' said the Sultan, 'let us be prudent as well as just: therefore, while you march to the assistance of the injured subjects of Cassimir, and to restore that kingdom to its lawful prince, I will keep strict discipline and order in the provinces of my empire: and I trust, in a short time, I shall see you return with the head of the rebel Hobaddan.'

The vizier Horam set out in a few days from Delhi, with three hundred thousand troops of the flower of the Sultan's army; and, by forced marches, reached the confines of Cassimir ere the pretended Sultan Hobaddan had notice of his arrival.

The vizier Horam's intention to restore the Princess Hemjunah to the throne of her forefathers being proclaimed, numbers of the subjects of Cassimir flocked to the standard of Horam; and the army, being now increased to five hundred thousand troops, marched towards the capital of Cassimir.

Hobaddan having notice of the increase and progress of his enemies, and finding that to engage them upon equal terms was vain, sent an embassy to the vizier Horam, assuring him that he and his whole army would surrender themselves up to the mercy and clemency of his master's troops. Horam rejoiced at the success of his march, and desirous

of regaining the kingdom of Cassimir without bloodshed, sent an assurance to Hobaddan in answer, that if he fulfilled his promise, his own life should be saved.

The next morning Hobaddan appeared at the head of his troops, with their heads dejected, and their arms inverted toward the ground; and in this manner they came forward to the front of the vizier Horam's army.

Horam, the more to encourage the submission of Hobaddan, had placed the troops which he had raised in the kingdom of Cassimir in the front of his army; and also to secure them from retreating by the support which his own troops were to give them in the rear.

When Hobaddan was come within hearing, instead of throwing his arms on the ground, he unsheathed his scimitar, and thus spake to the troops before him:—

'Brethren, and countrymen, whom the same fathers begat, and whom the same mothers brought forth; suffer me to speak what my affection to you all, and my love for my country, requires me to say. Against whom, O my brethren! is this array of battle; and whose blood seek ye to spill on the plains which our forefathers have cultivated? Is it our own blood that must be poured forth over these lands, to enrich them for a stranger's benefit? Is it not under pretence of fighting for the Princess of Cassimir who has been long since dead, that the Sultan of India's troops are now ravaging, not on our borders only, but penetrating even into the heart of our nation? But suppose ye that the conquerors will give up the treasures they hope to earn by their blood? Will they not rather, invited by the fruitfulness of our vales and by the rich produce of our mountains, fix here the ever-

lasting standards of their arms, and make slaves of us, who are become thus easily the dupes of their ambitious pretences? Then farewell content! farewell pleasure! farewell the well-earned fruits of industry and frugality! Our lands shall be the property of others, and we still tied down by slavish chains to cultivate and improve them. Our houses, our substance, shall be the reward of foreign robbers; our wives and our virgins shall bow down before conquerors; and we, like the beasts of the field, be driven in the scorching mid-day to the furrow or the mine.'

As Hobaddan began to utter these words, Horam, astonished at his malice and presumption, ordered the archers who attended him to draw forth their arrows, and pierce him to the heart: but the weapons of war were as straws on the armour of Hobaddan, and he stood dauntless and unhurt amidst ten thousand arrows.

'Friends and brethren!' continued Hobaddan, 'you see the powers above are on our side; the arrows of Horam are as chaff on the plain, and as the dust which penetrates not the garments of the traveller. Halt not, therefore, your ready judgments, which incline you to embrace what nature and your own security dictate; but join your arms to the defender and supporter of your liberties and your possessions.'

At these words the recruits of Horam filed off in a body, and joined the party of Hobaddan; while the pretended Sultan, elated at his success, pushed forward to the vizier Horam's troops, and charged them with the utmost impetuosity. The weapons of the brave were foiled by the armour of Hobaddan: for the enchantress Hyppacusan, studious of diverting the attention of the Sultan Misnar, had assisted Hobaddan with her counsel,

and with invulnerable arms: wherefore, seeing their labour vain and fruitless against the pretended and unconquerable Sultan, the hearts of Horam's warriors melted within them, and they fell away from the field of battle, as the birds of the air retreat before the whistling husbandman; and Hobaddan, sensible of his advantage, hastened after the troops of Horam all the day and all the night; and the vizier himself barely escaped with his life, having none left behind him to send to Delhi with the unhappy report of his defeat.

But malicious Fame, ever indefatigable in representing the horrors of affliction and distress, soon spread her voice throughout the regions of Delhi, and Misnar heard from every quarter, that his faithful Horam, and all his chosen troops, were defeated or cut off by the victorious arm of Hobaddan. The Princess Hemjunah gave up herself to sighs and tears, and refused the comfort and consolation of the court of Delhi; and the Sultan Misnar, enraged at his loss, resolved to assemble the greatest part of his troops, and march to the assistance of Horam. But first he gave orders that recruits should be raised, and that the number of his troops should be increased; and then, mixing his young raised soldiers with the veterans of his army, he left one half of his troops to guard his own provinces, and with the other he marched toward the confines of Cassimir.

The vizier Horam had concealed himself in the hut of a faithful peasant, and, hearing that his master was arrived with a numerous army in the kingdom of Cassimir, he went forward and met him, and falling down at his feet, besought his forgiveness.

'Horam,' said the Sultan, 'arise; I forgive thee, although thou hast lost so many of my

troops: but I little suspected Hobaddan had been too artful for the experience and sagacity of my vizier. However, Horam, he must not expect to deceive us again; we are more in number, and we are aware of his deceit. You, Horam, forced your marches, and weakened your troops; but I will bring them onwards slowly and surely. Have we, O Horam, prevailed against Ulin and Happuck, and Ollomand, and Tasnar; have we crushed Ahaback and Desra by our prudent arts; and shall we fear the contrivance of a poor vizier, who leads a few rebels among the rocks of the province of Cassimir? Let us but use prudence with resolution, and these enemies must soon fade away, like the shadow that flieth from the noontide sun.'

The two armies of the Sultan of India and the pretended Sultan of Cassimir approached each other; and the troops of Misnar were pleased to hear that their number was treble the number of their enemies. But, however great their superiority might be, the Sultan Misnar and his vizier kept the most exact discipline among them, and behaved as if they were about to engage a superior, and not an inferior force.

For some time, the armies continued within sight of each other, neither choosing to engage without some superiority of circumstances, and both watchful to prevent that superiority. At length, the Sultan, observing a weakness in the left wing of Hobaddan's army, caused by sickness, as they were encamped near a morass, gave orders for a furious attack upon the front, but directed the main effort to be made against that wing. But the Sultan's intentions were defeated; for Hobaddan, commanding not in the centre, as was expected, but in the left wing, with a chosen troop

he had conveyed there the very morning of the engagement, totally defeated those who were sent to oppose him. The troops to the right of the Sultan's army giving way, put all in confusion; and the unwieldy number of Misnar's forces, instead of regularly supporting them, poured toward the right in such tumult as destroyed the whole disposition of the army.

During this confusion, Hobaddan hewed down on all sides those who dared oppose his arms; and his chosen troop followed him over mountains of the slain, every one flying through fear at the terror of his presence. The Sultan and his vizier Horam, finding it in vain to rally their troops or oppose the conquerors, sounded a retreat; and, amidst the general confusion, fled toward the sandy deserts which divide the realms of Cassimir from the province of Delhi. But the prudent Sultan, in his flight, endeavoured to restore to his troops their rank and order; and while Horam reduced the foot under their proper banners, Misnar regulated the confusion of the horse, and placed them as a covering to the rest of his forces. In this manner they marched before the face of their enemies into the desert, without any provision or forage but what they carried with their accoutrements: and although the Sultan and his vizier used every argument to persuade their troops, who still exceeded the number of their enemies, to turn and pursue the army of Hobaddan; yet so great was their dread of the victorious rebel and his forces, that they threatened to throw down their arms, rather than return to the battle.

Seeing all his endeavours to inspire his men with courage ineffectual, the Sultan travelled onward with them into the desert, as one given up to certain

and unavoidable destruction; and his looks on Horam were like the looks of him who seeth the hand of death on the children of his strength.

After two days' march, they halted beside several small pools; and such was the excessive drought of Misnar's army, that many perished before they could be prevailed upon to quit the refreshing pools of the desert. These, indeed, thought of little more than present relief; but Misnar, their lord, was overwhelmed with the severest pangs of affliction and distress. To increase their griefs, if they were capable of increase, scouts brought word that the troops of Hobaddan, being refreshed after their fatigues, were marching towards them, intending to destroy them, while they were faint with want of provision. The army of the Sultan, terrified by the report, and seeing no hopes of escape, fell upon the wretched Sultan Misnar and his faithful vizier, and bringing them into the centre of the troops, they demanded their blood as an atonement for the losses they were about to suffer in their cause.

The ringleader of this general mutiny was Ourodi, the ancient enemy of the faithful Horam; who, standing foremost in the ranks, commanded the archers to bind their Sultan and vizier to a stake. The Sultan, seeing all his hopes defeated, and the rage of the multitude, knelt down, and commended his cause to the all-powerful Alla.

And now, the archers were about to bend their bows, and fit the deadly shafts to their bowstrings; when a luminous appearance was discovered to the eastward, and the outskirts of the army saw a female in robes of light travelling over the sands of the desert. In a moment she passed through the ranks of the army, and stood in the circle who were gathered around to see the execution of the Sultan and his vizier.

'Misnar,' said the favourite of heaven, 'arise and fear not those sons of clay, nor the malice of enchantment: I am thy Genius Macoma, sent by Mahomet to save and deliver thee, when human assistance was vain and impossible.—Therefore,' continued the Genius, 'assume thy just command over these thy subjects, and let them all fall prostrate on the ground to Alla, and wait to see the fate of those who fight against the Prophet of the Faithful. But first learn, from thine own experience, the folly of trusting even to the greatest human power or prudence, without an affiance in the Lord of heaven. The world, O Misnar, is Alla's, and the kingdom of heaven is the work of his hands: let not, therefore, the proudest boast, nor the most humble despair: for, although the towering mountains appear most glorious to the sight, the lowly valleys enjoy the fatness of the skies. But Alla is able to clothe the summits of the rocks with verdure, and to dry up even the rivers of the vale. Wherefore, although thou wert suffered to destroy the greatest part of thine enemies; yet one was left to overpower thee, that thou mightest know that thou wert but a weak instrument in the hands of Strength.'

'I know,' answered the Sultan Misnar, 'that Alla is able to dissolve this frame of earth, and every vision of the eye; and therefore not the proudest nor the most powerful can stand against Him.'

As the Sultan spake this, the opposite army of Hobaddan appeared upon the face of the sandy desert.

'Although his power be infinite,' said the Genius, 'yet can he effect these changes with the most unexpected causes. To him the ant and the giant are alike.—But I will not waste that time in words

which I am commanded to employ in action, to convince both you and your army of the sovereignty of Alla. Therefore, suffer no man to rise from the earth, or to quit their places; but lift up your heads only, and behold those enemies destroyed, before whom you fled, as the inhabitants of the earth before the noisome pestilence.'

So saying the Genius Macoma waved her wand, and instantly the air was darkened, and a confused noise was heard above the armies of Misnar and Hobaddan.

For some hours the Sultan's troops knew not the cause of the darkness that overshadowed them; but in a little time the light returned by degrees, and they looked toward the army of Hobaddan, and saw them overwhelmed with innumerable locusts.

'Thine enemies,' said Macoma, 'O Sultan, are no more; save the enchantress Hyppacusan, who at present personates the rebel Ourodi.'

'The glory of extirpating her infernal race,' said the vizier Horam, bowing before the Genius Macoma, 'belongs to my Sultan; otherwise Horam would esteem himself the happiest of mankind in her destruction.'

'That glory you speak of,' answered the Genius Macoma, 'is given to another: a fly is gone forth, the winged messenger of Alla's wrath, and at this moment bereaves the vile Hyppacusan of her breath and of her life.'

The vizier Horam held down his head at the just reproof of the Genius; but the words of her reproof were the words of truth: for an account was brought, that the rebel Ourodi was suddenly dead, being strangled by some impediment in his throat; and that, at his death, his figure was

changed into the appearance of a deformed enchantress.

'Although your enemies, O Misnar, are no more,' said the Genius, 'yet the assistance of Alla is as necessary for your support as for their defeat: wherefore he hath given life to the springs of the desert; and your troops will find such refreshment from them, that you may safely march over the sandy plains: and to add to your happiness, the old Sultan Zebenezer, being released from the enchantments of Hyppacusan, waits, with his daughter Hemjunah, your safe arrival; and knows not as yet those wonders, which I leave to your prudence to reveal to him.'

The Sultan Misnar well understood the mysterious speech of the Genius Macoma; but, before he or his troops tasted of the pools, or pursued their march, he commanded them to fall down before Alla, the only lord of the world.

The troops, having done reverence to Alla, were desirous of repeating it before Misnar, to ask his forgiveness; but the modest Sultan would not permit them.—'It is no wonder,' said he, 'the sheep go astray, when the shepherd himself is bewildered on the mountains. Let us make,' said he, 'Alla and his Prophet our guide and defence; and then neither presumption nor rebellion shall lead us into error.'

The unexpected change reached not the court of Delhi till the troops were within a few days' march of the city: and Zebenezer and Hemjunah were but just prepared to meet the Sultan Misnar, when he entered the gates of the palace. As Misnar advanced toward the aged Zebenezer, the good old man started with surprise, and cried out,—'O Mahomet, is it possible, that the Sultan of India,

and the Prince of Georgia, should be one and the same!'

The Princess Hemjunah was amazed and confounded at her father's speech, and she fell on his aged face, and hid, in his arms, the blushes that overspread her.

'What you suspect, my royal friend,' said Misnar, 'is true; I am, indeed, the man who passed in Cassimir for the Prince of Georgia. I beseech thee, O Zebenezer, forgive my deception.'

'You have no forgiveness,' said the aged Zebenezer, 'O Sultan, to ask from me.'

'Indeed,' answered the Sultan, 'my title was just: my royal father Dabulcombar, being treacherously advised by those who wished to place his younger son Ahubal on the throne, commanded me to travel, and gain renown and experience in arms; and, to conceal my importance, gave me the title of Prince of Georgia. In this disguise, I came to the royal court of Cassimir, and engaged in your service, O venerable Sultan; and Alla sent his blessings on us: your enemies were put to flight; and your subjects, who favoured me, gave the credit of the defeat to my arms. Hearing that you intended me the honour of an alliance with your illustrious family, I resolved first to see the Princess Hemjunah, whom I heard you had confined, being warned from an ancient prophecy, that a stranger should deprive you of her. I saw the Princess by means of one of her slaves; and Hemjunah, my lovely Hemjunah, from that moment took possession of my heart. I was earnest, therefore, with you to propose the nuptials, and was to have been introduced to the Princess the very day in which I received advice that my Lord Dabulcombar was drawing near unto his Prophet. In expectation of demanding your daughter, as the Sultan of

India, and not as an obscure prince, I journeyed to Delhi, and was early enough to see my royal sire ere he departed.

'Son,' said he, 'evil threatens your reign: extricate, therefore, yourself from danger, before you involve others in your ruin.'

'Mindful of my father's words, I resolved to quell the commotions of the empire before I made myself known to the Sultan of Cassimir: but Alla has so wound the string of our fates together, that it is needless to repeat the rest of my adventures. Only the Princess must forgive me this, that hearing she had been taken away from her father's court, I was resolved to conceal my interest in her affairs till I was sensible that the Prince of Georgia, though not blessed with her smiles, had yet no rival in her affections.'

'Most noble Sultan,' said the Princess Hemjunah, 'it is vain to dissemble: suffer me, therefore, freely to declare, that the *Sultan of India* has totally extirpated the *Prince of Georgia* from my heart: but, whatever my own sentiments may be, assure yourself that I shall not, at my father's commands, refuse the Prince of Georgia my hand.'

The Sultan of India and Zebenezer were both delighted with the manner of the Princess Hemjunah's answer: and Horam, the faithful vizier Horam, was rejoiced to find, that his Master and the Princess Hemjunah were desirous of rewarding each other, after their mutual fatigues. The whole court expected the nuptials with impatience; and the good old Sultan Zebenezer stayed to see his daughter the Sultaness of India, and Misnar the happiest and the most thankful of the children of Alla.

'The children of Alla,' said the sage Iracagem (as the Genius Macoma had finished her relation), 'have indeed a freedom of action: but that freedom is best exercised when it leads them to trust and depend on the Lord of all things: not that He, who seeth even beyond the confines of light, is pleased with idleness, or giveth encouragement to the sons of sloth; the spirit which He has infused into mankind, He expects to find active and industrious; and when prudence is joined with religion, Alla either gives success to its dictates, or, by counteracting its motions, draws forth the brighter virtues of patience and resignation. Learn, therefore, ye pupils of the race of immortals, not to forget your dependence on Alla, while ye follow the prudent maxims of wisdom and experience: for he only is truly prudent, who adds faith to his practice; and he truly religious, whose actions are the result of his faith. But sufficient for the present hours are the instructions of Macoma and her illustrious brethren. The faithful guardians of these children of mortality will, for a time, carry them abroad, and teach them those sciences which are justly esteemed among the sons of the earth: sciences which have been delivered, in secret whispers from our race, to a few chosen minds, who, through our assistance, have broken the fetters of ignorance, and subdued the darkness of carnal infirmities: men famous through successive generations, for cultivating and polishing the rude outlines of nature, and for instructing mankind in the elegant and social arts.'

As the sage Iracagem uttered these words, the inferior Genii retired with their respective pupils, and by easy progressions conducted them through those elegant and useful arts, each of which upon

earth cannot be attained but with a steady application through life.

After these exercises, towards the wane of the moon, the whole company met again in the saloon, and Iracagem with pleasure surveyed the enlightened countenances of the pupils of his race, whose hearts and intellects seemed dilated by the pleasing progress they had made.

'Science,' said the sage Iracagem, 'may polish the manners; but virtue and religion alone can animate with exalted notions, and dignify the mind of immortality: to neglect the first, is to turn our head from the light of day; but to despise the last, is to grasp the earth, when heaven is opened to receive us. A wise and prudent spirit will so use the one as to improve the other, and make his science the handmaid of his virtue. Wherefore, noble Adiram, let us proceed in the delightful lessons of morality, and hear the wonders you are prepared to relate.'

The affable Adiram arising, thus began her much instructive tale.

TALE IV.

SADAK AND KALASRADE.

THE fame of Sadak lives yet in the plain of Erivan, where he drew the bow of the mighty, and chased the enemies of his faith over the frozen mountains of the north. When Amurath gave peace to the earth, Sadak received a hint to retire with his beloved Kalasrade, to the palace of his ancestors, which was situated on the banks of the Bosphorus, and commanded one of the most beautiful prospects in the world. Sadak, though fiery and impetuous in the field, was elegant and amiable in his happy retreat, where fancy and delicacy preserved their pre-eminence over the richest productions of unrestrained nature.

The palace of Sadak stood upon a wide-extended terrace, which overlooked the sea and the opposite shores of Europe; a deep and noble grove sheltered it behind; and, on each side, hills and valleys diversified the rural scene. The gardens of the palace, though wild and irregular, yet afforded the most delightful retirement; and Sadak found in its bosom pleasures far superior to the splendid pageants of the Othman court. To increase the bliss of this earthly paradise, his fair partner had blessed him with a numerous progeny: and as Sadak and Kalasrade sat under the shade of the lofty pines, their children wantoned and sported on the plains before them.

The spirit of their father was in the lively contests of his sons; and maternal delicacy dimpled on the cheeks of the daughters of Kalasrade. The happy pair saw their own virtues reflected from their children; and Sadak, released from the toils of war, was resolved to dedicate the rest of his days to the improvement of his beauteous offspring.

Kalasrade, though her charms were as yet undiminished by age, harboured not a wish for the pleasures of the world: all her joy was centred in Sadak; her heart rejoiced not but when Sadak appeared; and her soul, uneasy at a moment's absence, panted after Sadak her lord. The love of Sadak equalled the affection of his beloved; none but Kalasrade engaged his thoughts; none but Kalasrade shared his affections. Time, which impairs a frivolous attachment, served but to strengthen that which existed between Kalasrade and her Sadak.

But Sadak indulged not on sofas of pleasure alone; his time was divided between his children: besides the education of their minds, he trained them in all warlike exercises. He accompanied them to the chase, and mingled in their lighter sports. But uninterrupted happiness belongs not to man. Sadak had had the misfortune to displease his sovereign. His bow had sent forth the furthest arrow; his hand had raised his fallen sovereign on the field of battle; in his warfare he had been fortunate and merciful; and men talked of Sadak while they celebrated the triumphs of Amurath. The monarch's heart swelled with high disdain, while it kindled with jealousy at his subject General. The war being ended, Sadak received a hint to retire awhile from court; and his friends advised him not to seek his Sultan's

presence till years should have faded the glory of his name and fame.

Sadak felt his sovereign's slight; but he perceived the wisdom of their counsel, and established himself on his paternal domains. There he led the life of rare but quiet bliss which we have described. His well-known kindness and hospitality often brought the wandering stranger to his home; and Sadak, the hero, the destroyer of his country's foes, was known only to his kind as Sadak the happy, or Sadak the good.

Meanwhile Amurath the mighty sought, in the contemplation of his own vast power, and the selfish indulgences to which it administered, to drown for the present his painful remembrance of Sadak's glory, and to secure that portion of enjoyment, small though it be, which Alla permits to those who seek it only in the track of selfish pleasure.

Years passed on, yet did the remembrance of Sadak still haunt the waking dreams of Amurath. An unsuccessful war had recalled to the minds of his soldiers the name of their favourite hero. Murmurs had reached the tyrant's ear.—Where is Sadak? has the Sultan forgotten his right-hand in battle?

To amuse the mind of Amurath, as he was returning from an unsuccessful expedition, the officers of the royal camp persuaded him to enjoy the pleasures of the chase in a country well stocked with game, and otherwise suited for the purpose, through which they had to pass. Amurath, who was a good horseman and keen hunter, entered eagerly into the scheme; and on the second day was so much excited that he outstripped his courtiers, and lost his way in a forest. His horse, knocking up, became an encumbrance

to him; so tying it to a tree, he made the best of his way through the forest on foot. The slanting rays of the sun announced the decline of day, while an approaching storm urged him forwards; he ascended an eminence, from whence he caught a glimpse of the sea, and of some lofty towers rising above the trees which lined its shores: thither he determined to bend his steps, and endeavour to obtain shelter and repose for the night. As he descended the eminence, he encountered a poor traveller who seemed to have come in that direction, and of him he demanded whether the mansion he beheld was inhabited, and likely to afford him food and shelter.

'Why, friend,' said the poor man, 'from what outlandish place beyond our Sultan's dominions art thou arrived, that thou asketh such a question? Who does not know that the man they call the *happy* lives in those towers?'

'But will this man you call the *happy* assist a benighted stranger?' said Amurath, quite subdued by hunger and fatigue.

'Certainly; for if he is called the *happy*, it is the rather because he is the good; and if you chance to want his help, why the more welcome will you be.' The traveller passed on, and the Sultan quickened his steps, but was again on the point of missing his way, when he encountered a dervise, of whom he inquired the nearest track to the mansion, and also the name and character of its possessor.

'You must be a stranger to the country, truly, friend,' said the dervise, 'since you know neither the name of yonder palace, nor of its noble possessor. He calls himself Sadak the happy, but men call him Sadak the good, as his soldiers used to call him Sadak the hero. In truth, as I came

yesternight through the camp, it was said that they meant to demand him from the Sultan, to end this unlucky war. But,' he added, looking up as he felt an arm suddenly laid on his, 'I perceive that you belong to the Sultan's army, and this affair is perhaps intended to be kept secret: well, I have done no harm; I am no vender of secrets; I betray no confidence in telling you this; I heard openly, and I speak openly; you have thought better of it perhaps, and certainly we do not want to lose our Sadak;—so farewell!—the portico rises between those trees; the gate is never closed.'

'Wretch!' murmured the Sultan—but the dervise was gone, and Amurath was again alone. The evil passions of jealousy and envenomed hatred, silenced but not subdued by years, burst forth with torturing fury. 'Wretch!' he exclaimed, 'and hast thou, absent, and buried for years in these wilds, been living and honoured in the memory of my people, while Amurath, their king, the master of their destinies—Amurath, all-powerful, yet not, alas! over their affections, is secretly disdained, and his slave Sadak sought to lead their arms to victory! And those, too, who never knew thee as the conquering Sadak; do they, too, adore thee as Sadak the Good; and dost thou dare to call thyself the happy Sadak?—happy! while the king's countenance is dark towards thee! Wretch, thou shalt die the death, or thou shalt live dishonoured!'

So saying, Amurath entered the wide and open portal; well judging, that added years, and his own disguise—a hunter's dress, would for some time, at least, conceal him from Sadak's recognition. While such was the tyrant's instinctive homage to the integrity of his subject, that he never thought of providing against treason in the man he had used so injuriously.

It was evening;—a splendid moon had risen over the troubled sunset, and shed its clear but tremulous light across the avenue into which Amurath had unconsciously strayed when he had passed through the portal. The sounds of frolic and laughter now met his ear, but they died away as he approached the mansion, and gave place to soft music and the more lovely chorus of voices. Amurath stopped as the vista opened, and discovered in the front of the mansion a grass bank shaded by a trellis of flowery creepers, near which a fountain was playing, and beneath which shelter reclined Sadak and his family—the beautiful Kalasrade touching her lute, and mingling her voice with that of Sadak in one of the songs of Hafiz, their children sporting at their feet—while at a little distance a group of slaves were enjoying themselves unrestrained by the presence of the lord whom they loved more than they feared.

The haughty tyrant approached the group of servants, and pointing to Sadak, asked if that was their lord. 'It is our Sadak,' they exclaimed, 'Sadak the Good; what do you seek from him?'

'Shelter for the night, and kind treatment to a weary traveller,' answered the Sultan; and he was led to the presence of his exiled subject.

A kind welcome from the noble Sadak met the disguised monarch; and having been invited to the bath by the attendants, he found, on his return, refreshments awaiting him; and the carpet spread for him in the veranda. The beautiful Kalasrade had resumed her veil; but she still remained, with her boys, by the side of her husband. Amurath struggled to conceal his feelings, while the frank and courteous Sadak endeavoured to draw his guest into conversation.

He spoke of the dervise who had lately visited him; and told the story of that dervise's fallen greatness. Amurath took up the discourse; he spoke of the uncertainty of human greatness; of wealth and health and fame.—'Hast thou no fears, noble Sadak,' said his treacherous guest, 'though men call thee good and happy; hast thou no fears for the future; dost thou not sometimes desire to look into the book of fate?'

'I fear nothing,' replied Sadak, 'while Alla leaves me Kalasrade.'

'And I,' said Kalasrade, pressing the hand of her husband, 'can have no anxious cares, while Sadak and my children are spared to me.'

The monarch was silent; he pleaded fatigue soon after, and asked permission to retire. But there was that within which forbade repose,—a troubled spirit. The burnings of jealousy were there.—'My slave,' said he, 'whom ¶ spurned from my presence,—lo! he reigns as a monarch in these fruitful plains; as a monarch, yet not as Amurath, for he reigns over the hearts of men; while I——but he is vulnerable, and I have him in my power. While Alla leaves him his Kalasrade, it seems, he may laugh at ill fortune, and at Amurath. But Kalasrade shall live—yet cease to live for Sadak!' With these words the tyrant sought and found a temporary repose. But before the sun had risen over the calm waves of the Bosphorus, Amurath had sought the forest, where he was joined by the officers of his suite, who had been all the night in search of him, and with whom he returned, moody and agitated, to his camp.

We now leave Amurath for awhile, and return to Sadak. It was his custom, almost daily, to accompany his four sons and a party of faithful

attendants to the plain of Rezeb, where they strove for mastery in the race, and pointed their arrows at the distant mark.

'O my father!' said Codan, the eldest of his children, as they were on the plain, where Sadak was drawing the bow-string to his breast, 'a black cloud arises from the grove, and flames of fire burst through its sides!'

Sadak quickly turned his eyes toward the wood which sheltered his palace, and saw the sparks and the flame ascending over the tops of the trees.

'My children,' said Sadak, with a firm countenance, 'fear not; continue your sport on the plain till I return: I will leave four slaves with you; the rest shall follow your father to this grove of fire.'

Though Sadak was unwilling to terrify his children, he knew full well the misfortune which had befallen him. His palace was in flames; and the doting husband hastened with his slaves to the relief of his beloved Kalasrade and her daughters.

Sadak first reached the burning palace. The slaves of the house, terrified at the fire, were flying into the woods. He commanded them back, and asked if Kalasrade and her little ones were safe? Seeing their consternation, he flew toward the apartment of his beloved, which was situated in one of the inner courts: and though the devouring flames endeavoured to bar his passage, the firm Sadak pressed through the fire into the apartments of Kalasrade.

'Kalasrade!' exclaimed Sadak, 'my beloved Kalasrade! where art thou?'

Kalasrade answered not.

Sadak lifted up his voice still higher.—'Kalasrade! my beloved Kalasrade! where art thou?'

Kalasrade answered not; and Sadak, though terrified at not discovering his beloved, yet searched every part of the harem, till he came to the apartment of his three daughters, who, with their female slaves, were fallen on the earth, every moment expecting to be devoured by the flames.

'Arise, my children,' said Sadak, 'and be comforted at the presence of your parent. But where is your mother? where is my beloved Kalasrade?'

'Alas!' answered the children of Sadak, 'we know not: some slaves forced our dear mother from her apartments, as she was hastening to our relief.'

'Then,' answered Sadak, 'blessed be my Prophet, she is safe! But come, my daughters,' continued their father, 'you must not delay your escape: the fire makes hasty strides upon us. Come, my children, to my arms, and I will bear you through the flames: but first let us dip in the bath, lest the fire seize on our garments.'

As they passed the female baths, they dipped themselves in the basin; and the slaves followed their master's example.

Sadak, arriving at the entrance where the flames had reached, resolutely took up his two elder children, and carried them through the flames; then again returning,—'I will either,' said he, 'rescue my youngest, or perish with her.' His youngest fainted with fear as soon as her father had left her; and Sadak found her stretched on the ground, with but little signs of life.

All the female slaves, following their master Sadak, had escaped out of the harem, except one faithful creature, who rather resolved to die with her young mistress than leave her exposed to the flames. Sadak snatched up his dear treasure in his arms, and commanded the faithful slave to take

hold of his garment and follow him through the flames.

Happily, the wind had turned the fire towards a different part of the palace; so that Sadak had less danger to encounter in the second effort than in the first.

The resolute Sadak, having rescued his children, inquired of his slaves where they had conveyed his dear Kalasrade? but none could give answer to the questions of their lord. The slaves were now all gathered together in a body; but four of their number were missing, besides those who continued with the sons of Sadak on the plain.

As little more could be rescued from the flames, Sadak left only ten slaves about the palace, to recover what they were able; the rest he sent into different parts of the grove, and to the villages around, to seek for their mistress Kalasrade and her slaves: six he dismissed with his daughters to the plain of Rezeb; commanding them, with their attendants, to join his sons, and then seek some shelter and refreshment in a neighbouring village; and leaving orders for his beloved Kalasrade, if she was found, to retire to her children.

Sadak then went through the most unfrequented paths and into the loneliest parts of the woods, to seek his beloved, calling upon her as he passed along, and pronouncing the names of the slaves that were missing. This he continued till night had thrown her sable garments on the earth, and he had compassed his palace every way around for several miles; when he resolved to turn again to his palace, and inquire of his slaves concerning his beloved Kalasrade.

He passed through the woods, guided by the red glare of light, which the clouds reflected from the fire that had nearly consumed his dwel-

ling, and entered the farther part of the terrace, whereon stood the few remains of his once elegant building.

The flames, unsatiated with their former cruelties, seemed to rekindle at his presence. His slaves came weeping toward him, but could give no tidings of their amiable mistress: and Sadak, who in the morning had looked with the utmost satisfaction on the lively scenes around him, now saw the melancholy face of nature, enlightened with the dusky gleams of his own unexpected ruin.

But yet the wreck of nature could not have disturbed Sadak more than the loss of his beloved; he doubted not but that the fire was kindled by those slaves who had torn Kalasrade from his arms; and, though he felt within himself the deepest affliction, his blood curdled with horror, when he reflected on the tenfold distresses which encompassed the pure and spotless partner of his affections.

'O Alla,' said the trembling Sadak, 'fortify my faith, and teach me, even in the horrors of this night, to believe that mercy triumphs over evil, and that the paths of destruction are controlled by thy all-seeing Power! To me, all is confusion! misery! and terror! But thou seest through the dark abyss, and guidest the footsteps of the just in the valleys of desolation! Nevertheless, O thou Just One! forgive the sinking of my soul, and pour the virtuous balm of hope into the wounded spirit of thine afflicted servant!'

The bounteous Alla heard the voice of his servant, and the heart of Sadak was fortified and strengthened with religious hope.

Having disposed of what effects his slaves had rescued from the flames, in a place of security, Sadak hastened to the village where his children were assembled; and, disguising the severer pangs

he felt himself, he endeavoured to assuage the grief of his fond family for the loss of their mother.

Several of Sadak's friends soon joined him in the village, and the relations of his wife offered to take care of his children, while he went in search of Kalasrade, and his villanous slaves. Sadak with thankfulness embraced the offer of Mepiki, the father of his beloved, and having tenderly embraced his children, directed his steps toward the sea-side, and crossed, in one of his feluccas, to the city of Constantinople.

No sooner was Amurath seated on his throne in the divan, than Sadak fell prostrate before him.

'My brave soldier,' said Amurath, 'arise. The world, Sadak,' continued the prince, 'talk largely concerning your happiness; and those, who envy not the Othman crown, yet pant after the elegant and peaceable retirements of the fortunate Sadak. Has Sadak, then, a wish ungratified, that he comes thus a humble suppliant at a monarch's feet?'

'The smiles of his prince,' answered Sadak, 'are a soldier's joy; yet, though denied for many a long year the sunshine of those smiles, did Sadak live an envied life, till one dark cloud interposed, and blasted the ripe fruit of his joy.'

'What means my Sadak?' inquired Amurath.

'While I led my sons to the plain,' replied Sadak, 'to teach them the duties which they owed their prince, the flames seized my peaceful dwelling; and ere I could return to the rescue of my beloved Kalasrade, four slaves had dragged her away; and I and my attendants have, in vain, been seeking her in the woods and plains that surround my habitation: wherefore, O Amurath! I come a suppliant to thy throne, to ask redress of thee.'

'That,' answered Amurath, 'brave soldier, thou shalt have: my Hasnadar Baski shall pay thee

twice the value of thine house; thou shalt have twenty of my slaves; and as to thy beloved, go where fancy leads thee, and seek a new Kalasrade.'

The words of Amurath were as the arrows of death in the heart of Sadak; and he said—'Let the hand of justice overtake the robbers, and let the power of my lord restore Kalasrade to my arms.'

'Why should a weak female trouble the brave soldier's heart?' said Amurath.

As the blasted oak is torn by the thunderbolt, so was the heart of Sadak rent by the words of Amurath: but he concealed the storm that shook his breast, and bowing to the earth, departed from the divan. He applied himself that day to inquire in the Bizestein, and public market-places, concerning Kalasrade and his four slaves; and hearing no tidings of them there, he went to the water-side, among the Levents, or watermen; but none could give him the least account of the fugitives. The sorrows of Sadak bore heavy on his heart; but they did not prevent him from making a regular and strict search on the opposite shores, both of Europe and Asia. Several months passed in a fruitless inquiry, without the least discovery either of his slaves, or the manner of their escape.

The gentle Kalasrade, in the mean time, suffered still severer afflictions. On the morning in which she was torn from her lord, she was seated on a sofa, with her slaves around her; when she heard, from several quarters of the palace, a cry of 'Fire!' and, in an instant, saw the blaze ascend in three different parts. All was confusion and distress: Kalasrade forgot not her children, but was hastening to their apartment, when four slaves broke in upon her, and forced her out of the palace. They

flew with their prize to one extremity of the terrace, where a small galley, which was concealed by the trees that overshadowed the water, waited for her arrival.

The distracted Kalasrade was delivered to an old slave in the galley, who instantly threw a thick black veil over her head, and threatened to cast her into the sea, if she cried out or resisted.

The threats of the eunuch were vain: Kalasrade feared no greater misfortune than the loss of Sadak; and she filled the air with her lamentations. The eunuch, finding his remonstrances unsuccessful, shut up the windows of the galley, and urged the rowers to hasten away with their prize.

Kalasrade, being inclosed in the galley, knew not to what shore she was carried: but, ere long, the vessel struck upon the ground; and ten black eunuchs entering the galley, they wrapped a covering of silk around her, and conveyed her away. After some time they stopped to give her breath.

The beauteous mourner looked around her, and saw she was in a garden planted with cypress trees. She fell at the feet of him who seemed to have the command of his brethren, and besought him to have compassion on the miseries of a distressed mother and an injured wife. The eunuchs made no answer to the entreaties of Kalasrade; but he who commanded the rest made a sign for them to fling the silken covering over Kalasrade, and to bear her away.

It was not long before the slaves made a second halt; and took off the silken covering again from Kalasrade, and retired. The beauteous wife of Sadak lifted up her veil as soon as she perceived the slaves withdraw, and found she was in an obscure room, the windows of which were guarded

with iron bars. In one corner of the room stood a small pot of boiled rice, and beside it a pitcher of water.

Kalasrade hastened to the door; but the slaves had made it fast without. Seeing all possibility of escape taken from her, and not knowing where she was, the wretched Kalasrade threw herself on the earth, and with tears and sighs intermixed, thus poured forth her griefs:

'O, whither am I carried from the arms of my beloved! Where was Sadak, the light of mine eyes, when the hand of the oppressor was on the bosom of his Kalasrade! Where was the strength of his arm and the fierceness of his countenance, when they tore his Kalasrade from the nest of her little ones! O faithful Sadak, whither am I borne from the light of thine eyes! whither am I carried from the smiles which refreshed my heart! Did we not, O Sadak, divide the light and the darkness together? In the bosom of Sadak I hid me from the storm. Ah, Sadak! Sadak! hear the voice of Kalasrade! My love for thee, O Sadak, has been pure as the rain-drops, and the thoughts of Kalasrade have not wandered from her lord. When Sadak arose, my heart was poured out in a sigh; when he led his sons to the chase (ah, wretched chase!) my eyes went with him to the grove; but my thoughts followed him to the plain! When he returned, his presence was like the sprightly tones of music to my soul; when he smiled, he was cheerful as the light of the morning. When he spoke, his words were as the dews of heaven on the fruitful bosom of the earth. Ah, Kalasrade, thou art as the traveller among the wolves of the forest; thou art as a stranger bewildered in the snowy plain!'

Kalasrade vented her sighs undisturbed for

several days, no one appearing but an old female mute, who daily brought her some boiled rice and a pitcher of water, which, though but scanty, was more than sufficient for the beauteous wife of Sadak.

During this interval, it was impossible for Kalasrade to guess at the meaning of her confinement; and seeing no one come to molest her, she began to bear her situation with more temper; though still, like the turtle, her moans after Sadak were every moment indulged, and her fears for her children renewed the horrors of her mind.

At length, one of her own black slaves, who had assisted in forcing her away, appeared. He was followed by fifty other attendants, whose well known dress marked them as belonging to the royal household.

The wife of Sadak was astonished at the new scene of wonders which she beheld: but her heart soon returned to its former fears, when she heard the name of the mighty Amurath announced.

The distressed Kalasrade fell at the feet of her Prince, and said: 'Lord of thy slaves, whom Alla has sent to the relief of the distressed, behold the handmaid of thy servant Sadak before thee! As Sadak, mighty Prince! was teaching his sons to walk in the paths of their father, four of his slaves, having set fire to his dwelling, rushed into the harem, and bore me away to a galley; in which, throwing a blind over me, they conveyed me to this wretched hut, where, till to-day, I have been indulged in my silent woes. And now, mighty Prince! to whom, doubtless, I owe my preservation, permit thy servant to depart, and if it please thee, gracious Prince, let a few of these my deliverers convey me from this slave's house to Sadak thy servant.'

As Kalasrade uttered these words, Amurath made a sign to his eunuchs to withdraw; and taking the lovely Kalasrade by the hand, he bade her arise.—'Beauteous Kalasrade,' said he, 'I am pleased at your artless tale; yet are you much deceived: you are not in a slave's house, but in the garden of Amurath's seraglio.'

At these words, the countenance of Kalasrade changed; a deadly paleness overspread her cheeks, and she fell on the earth as a flower cut off from its root by the stormy wind.

Although Amurath called in immediate assistance, it was long before they could restore motion and life to the miserable Kalasrade; who, as soon as she beheld the countenance of Amurath, again sunk to the earth.

After some time, when the distressed Kalasrade was a little recovered, Amurath thus began:—'It is beneath the lord of the earth to disguise his thoughts, or to wear a countenance which accords not with his heart. No, my lovely Kalasrade, hypocrisy is a slave's portion; the sun knows no shadow; and Asia's monarch knows no restriction. Wherefore Kalasrade shall not any longer feel the tortures of a doubt, or the shackles of fear. Know thou, lovely fair one, that when Sadak, who presumptuously calls himself the Happy, received one summer's night the benighted hunter, and feasted him in the verandas of his earthly paradise, he was entertaining his Sultan, his justly displeased master. And know, O beauteous Kalasrade! that the slave who dares to call himself the *happy*, withdrawn from the sunshine of his master's smiles, is unfit to live. Yet thy Sadak boasted joys superior to those which attend his prince; and I issued forth the law of my mind, that he should be cut off for his presumption.

While the Janissaries were making ready to obey my commands, I considered that death alone was not a sufficient recompense for his folly; and therefore I determined to add suspense to the tortures which the rebel had merited at my hands. For this purpose, I gave orders to the chief of my eunuchs to corrupt some of his slaves, who were to fire his dwelling in different parts, and to bring away his Kalasrade to my seraglio. But the wife of my slave must suffer ere she be exalted—for she had gloried in her Sadak. Hence I resolved that thou shouldst live awhile confined in an ignominious hut, fed on the coarsest food, that thou mightest feel the power of Amurath before thou hadst learned to love his mercy. Thus your short troubles, O Kalasrade, have been productive of the greatest joy your sex can feel; for know, that you have engaged the affection of the mighty Amurath; and he, who will not depart from the words of his lips, doth here call Máhomet to witness, that Amurath will make his beloved Kalasrade the Sultana of his heart.'

The tender Kalasrade was overcome with the words of Amurath, and she sunk into the arms of the chief of the eunuchs, who stood behind her.

'Doubor,' said Amurath, 'I perceive Kalasrade's joy has overpowered her. While she is in the trance of happiness, too great for her mortal nature to live under, let her be conveyed to the richest apartments of the seraglio, where the favourites of our race enjoy the converse of their lords; and let all homage be paid to her who is destined to share the throne of Amurath.'

While Doubor, and the rest of the eunuchs, waited to perform the will of their prince, Amurath returned to the seraglio, and entered the baths, and afterwards arrayed himself in his most

sumptuous robes. He then sent to inquire of the chief of the eunuchs whether Kalasrade was recovered. The chief of the eunuchs came with the countenance of sorrow.

'What!' said Amurath, trembling, as he saw the posture of his slave, 'is not the beauteous Kalasrade arisen from the slumbers of transport?'

'Lord of life,' answered Doubor, 'we have used every secret of physic in vain. Our beauteous mistress still slumbers on the sofa whereon we conveyed her.'

'If so,' replied Amurath, 'let us hasten to the adjoining apartment, where I may behold, unseen, the joy which will awaken in her breast, as her eyelids unfold to her the splendours that surround her.'

After Amurath had been some time stationed in his secret stand, the lovely Kalasrade opened her eyes, and beheld the magnificent apartments into which she had been conveyed. The beauteous wife of Sadak, seeing the mutes standing on each side of her, the fair female slaves falling prostrate in two rows before the steps of the sofa, and the eunuchs, with folded arms and down-cast eyes, at a distance, shrieked aloud, and clapping her hands together in wild despair, cried out, 'O Sadak, Sadak, save me from this pompous horror!' She then, in frantic haste, tore off the magnificent bracelets of diamonds, which, during her fainting, had been fastened to her arms, and the rich girdle of rubies which adorned her waist, the pearls and the emeralds which were hung upon her bosom. Amurath, enraged at the frantic shrieks of the wife of Sadak, entered the apartment with a frowning aspect. The unfortunate Kalasrade fell at his feet.

'Alas, mighty Prince!' said she, 'who can absolve the plighted vow? or ——'

'Wretched slave!' said Amurath, starting from her, defile not mine ears with thy rebellion. For three days shall I leave thee; at the end of which time, either prepare with joy to become the honoured and envied wife of thy Sultan, or expect to see the head of Sadak blackening in the sun, before the windows of the seraglio!'

At these words, the incensed Amurath left the fair Kalasrade weeping on the ground, and retired to a different part of the palace: but he gave orders that the chief of his eunuchs should attend her. The disconsolate fair one gave herself up to perpetual grief, and refused to taste the delicacies that were set before her, although Doubor on his knees besought her to consider the dreadful consequences of offending his lord. To these remonstrances Kalasrade answered little; her mind was full of the mighty ills which she suffered, and she could conceive nothing more dreadful than the fate which awaited her.

As she sat the second day on her sofa, musing on her dear absent Sadak, she perceived a small bird perch on one of the windows which looked toward the gardens of the seraglio; which, hopping thence to her hand, opened its little throat, and began its artless lay. As the bird left off singing, Kalasrade, though she was astonished at its tameness, yet began to stroke it, and said:—'Thou, pretty chorister, art mistress of the air, and heaven hath adorned thee with the wings of liberty: thou buildest thy nest beyond the trace of human malice, and soarest abroad, where no Amurath can impede thy flight!'

The moans of Kalasrade were interrupted by a

small voice, which at first the beauteous wife of Sadak could scarcely believe was uttered by the little bird; till, listening with attention to it, she distinguished the following words:—

'Startle not, lovely mistress of Sadak's thoughts, at the voice of a bird. The most trifling causes can, in the hands of Strength, produce the greatest effects; as the instructions of Alla were conveyed to the Holy Prophet of Mecca by the whispers of a dove.

'My station appears envious to Kalasrade, because she conceives me the offspring of liberty. Her fancy represents me on the wings of pleasure and enlargement; she sees me soaring in heaven's broad path, but forgets my toils in the grove, and my labours in the field. If the light feather, which bears me on the thin surface of the air, makes me man's superior in flight, yet the artifice of human invention again subjects my weaker understanding a prey to contrivance: but it is enough for me, Kalasrade, to know that I am the creature of Alla, who has in wisdom appointed to every thing living its proper station and bounds.

'At present, indeed, I seem to have transgressed those bounds, but it is in obedience to my mistress Adiram, who presides over the faithful family of Sadak. It is she who speaks in me, and who means to speak comfort to the heart-broken Kalasrade: she it is that saith—

'O beauteous mourner, and slave of the oppressor, fear not misfortunes, which are the tests of virtue, and not the rotten fruit of infirmity. The malicious shall not always triumph; the staff whereon the wicked lean shall rot and decay. When clouds hover above the fields, the drops of fatness descend; when the storm passeth over the city, the days of health are at hand. It is the glory of the

faithful to bear afflictions with patience, and to oppose the temptations of evil with fortitude and firmness.'

As the bird was continuing to speak the lessons of its mistress Adiram, the chief of the eunuchs entered the apartment, and the little chorister flew swiftly away through the window, among the trees in the garden of the seraglio. Doubor, as he entered, approached to the sofa of Kalasrade, and fell prostrate before her.

'Lovely Kalasrade,' said the trembling eunuch, 'it is to the intercession of Elar, the father of thy lord, that Doubor owes the spirit which enlivens him.—When Elar, the father of Sadak, fought by the side of Mahomet his lord, on the confines of Sclavonia, and the inhabitants of Zagrah fled before him, my widowed mother, with her family, were among the number of the fugitives: but as she held a daughter in each hand, and was laden with me, an infant, upon her back, she was soon unable to keep up with her brethren, whose concern was so urgent for themselves, that they refused to bear any part of her burden.

'My mother, Idan, finding it in vain to fly with her children, and resolving not to leave them behind her to the merciless fury of her enemies, sat down by the road-side, and while I hung on the breast, embraced, with the utmost tenderness, her two daughters. Ere she had completed her caresses, the outskirts of Mahomet's army appeared. Two Janissaries first reached the miserable widow: they examined her features; but age had spread the veil of safety on her cheeks. The daughters of the wretched widow next excited their attention; the countenance of Liberak, the eldest, bedewed with tears, appeared like the melting snow; and the bloom of Hirab, the second,

shone through the pearly drops that hung upon her face, as the rose-bud laden with the dew of night.

'"Be this my prey,' said the first Janissary; and seized on the elegant Liberak. 'And be this mine,' said his comrade, laying hold of the blush-covered Hirab.

'Idan, my mother, awaking from her trance of sorrows by the rude onset of the two Janissaries, called aloud on her Christian God for relief, and held each daughter firmly by the hand, while the Janissaries endeavoured to loosen her hold; which the first not effecting so easily as he hoped, drew his scimitar and severed her hand and her daughter from the miserable Idan. His comrade, observing the brutal success of his fellow-soldier, drew his scimitar likewise, and was about to gain his prize by the same kind of cruelty, when Elar, the captain of the band, rode up, and seeing the accursed design of the Janissary, with his uplifted scimitar hewed him to the ground.

'The first Janissary, seeing the fate of his comrade, fled; and Elar gave orders that Idan and her children should be preserved: he set a guard over her, and sent, with several slaves, one experienced in the knowledge of physic, to bind up her wound: but the kind efforts of Elar were vain; my mother fainted with loss of blood, and before proper assistance could be procured, expired in the arms of her helpless daughters.

'Liberak and Hirab, the children of Idan, fell on the face of their mother, and ceased not to mourn over their unhappy parent; neither could the attendants whom Elar had provided prevail on them to receive the least refreshments. They continued, during the pursuit of the Turks after the Sclavonians, which lasted three days, immoveable

on the body of their dear mother Idan, while I was nourished by one of the slaves of Elar.

'Sorrow and fatigue soon put an end to the lives of Liberack and Hirab, the duteous daughters of the deceased Idan: and I was left a helpless infant in the arms of the slaves of Elar; who, after the return of the army from pursuing their enemies, presented me to Elar, with an account of the death of my mother and my sisters. Elar, perceiving a liveliness in my looks, sent the slave with me to Mahomet, who gave orders that I should be admitted into his seraglio: and one of the first things I learned there, was this history from the mouth of a slave who was appointed to be my nurse. Wherefore be not surprised, O beauteous Kalasrade, at my affection for Sadak, the son of my lord Elar, by whose generous intercession I became a servant of Mahomet, and was afterwards, by the favour of the mighty Amurath, exalted to this post of confidence and honour. But alas! how will my desire to serve Sadak be believed, when it is known that I, by the command of Amurath, corrupted his slaves, and assisted them in bringing the wife of my lord into this seraglio!

'Indeed, faithful Kalasrade, my ignorance must plead my excuse: bred up in this palace, I knew no law but the will of my master; and I believed that every woman must esteem it her greatest happiness to become the wife of the mighty Amurath. But the despair of Sadak's beauteous wife, her constancy, and her contempt of every grandeur when the price of unfaithfulness, have convinced me how much more I have distressed the noble Sadak, and to what a precipice I have dragged the much-injured Kalasrade: and yet, what had my refusal to obey Amurath benefited your cause? Death had been *my* instant reward, and some more

savage heart had been procured to direct the bloody resolves of Amurath against you. Yet I plead not my own excuse; but mean, ere it be too late, to serve the much-injured wife of Sadak, the son of my patron Elar.'

'If you mean to serve me, Doubor, (though much I suspect the integrity of your tale,) lead me this instant,' said the lovely Kalasrade, 'out of the seraglio, and waft me over to the dwelling of Sadak, my lord.'

'What!' answered Doubor, 'is Kalasrade such a stranger to the watchful keepers of this seraglio, that she supposes it possible for any one to escape unobserved through the various guards which surround it! Know you not, beloved of Sadak, that numberless mutes and eunuchs watch it night and day within; and without are stationed a thousand Janissaries both by water and by land? No, fair captive! there is no escape from these walls, unless Amurath consent.'

'Is this, base Doubor!' answered Kalasrade, 'your promised comfort, that you officiously come to certify me of my ruin? Thou art, indeed, a Christian renegade, and no Turk; for thou delightest to torment those whom thou canst not save. O Sadak! Sadak! was it for this thy father Elar preserved this Christian's blood, that he should be the chief engine of Amurath's malice against thee? Such tales as these are fitting to drive pity from a warrior's breast, and to justify the slaughter of those who spare neither sex nor age!'

'It were hard,' answered Doubor, the chief of the eunuchs, 'to condemn the fierce courser, because he cannot fly without the assistance of the earth whereon he bounds; or to extirpate the olive-tree, because it bears not the luscious clusters

of the vine. Although Doubor is unable to release the fair Kalasrade, yet he may find some expedient to drive off the completion of Amurath's designs.'

'Ah! faithful Doubor!' said Kalasrade, convinced of her injudicious hastiness, 'forgive the wild sallies of a distempered mind: I am satisfied of your kind intention, and I wait with impatience to hear your instruction and advice.'

'Jealousy of the noble Sadak,' said the eunuch Doubor, 'is the ruling passion of Amurath's mind; it slumbered for many years, but recent events have kindled it afresh. He loves Kalasrade, but far more does he hate her lord. Let not Kalasrade, therefore, oppose by open force the will of her Sultan, but let her seek to ward off her evil fortune by other means; and above all, let her trust in Alla. The means I would suggest, then, O wife of Sadak, are these:—In the wide ocean is a large island, surrounded by inaccessible rocks and deceitful quicksands; in the centre of which, from a rising ground, runs a small spring, whose waters are of such a nature, that whoever drinks of them immediately forgets whatever has passed before in their lives: but these waters are beset with such insurmountable difficulties, that no one hath ever been able to draw of that stream, though thousands have perished in the undertaking.

'When Amurath, then, next enters into these apartments, appear submissive and humble before him; and when he presses you to accept of his hand, promise to yield to his wishes, on one condition,—that he procures for you the Waters of Oblivion, that you may forget all your former life with Sadak, and may be made fit to receive the conqueror of the earth as your lord.'

'Ah, Doubor! Doubor!' answered Kalasrade, 'how can I prevail upon myself, even in deceit, to speak so disrespectfully of Sadak, the beloved of my soul! O Sadak, may I be indeed the tyrant's mistress when my base heart forgets its union with Sadak its lord!'

'Consider, faithful consort of Sadak,' answered Doubor, 'what otherwise may be your doom—what may be the doom of Sadak. But I had not dared to have stayed thus long at the feet of Kalasrade, unless Amurath had sent me to soften your heart: I will now return, and prepare him to be deceived by the request of his Sultana.'

'Ah, Doubor,' said Kalasrade, 'if you mean to serve me, never again let me hear that detested name: Sultana, to me, is a worse sound than poverty and contempt can frame!'

The chief of the eunuchs bowed to the earth, and withdrew from the presence of Kalasrade.

'The tale of Doubor,' said Kalasrade to herself, as the chief of the eunuchs left the room, 'may be only a fertile invention to amuse and soften the rigorous sorrows of my heart; but as they cannot change my fixed resolves, I will act as though I believed them. If there is truth in his words, his device may, at worst, put off for a time the misfortune I have too much reason to dread.'

The mind of Kalasrade was so greatly eased by the instruction of the bird of Adiram, and the devices of Doubor the chief of the eunuchs, that on the third day she suffered the slaves to adorn her, and partook of the delicacies which were set before her. In the evening, the slaves of the seraglio warned Kalasrade of Amurath's approach; and as he entered, the beauteous wife of Sadak fell with her face to the earth.

'Kalasrade,' said Amurath, 'let me know, ere you arise from the earth, whether you have well weighed the consequence of slighting the honour destined to you by the monarch of the Faithful?'

'Light of the Faithful and lord of the earth,' answered the prostrate Kalasrade, 'the preference you have shown an object unworthy of your notice can never be sufficiently acknowledged by your slave. But, O my lord, mention not the mighty honours you mean to heap upon me, lest my dazzled fancy totter with the towering thought, and my overcharged reflection sink into the long slumbers of eternal night.'

'Blessed and unexpected change!' said the transported Amurath, raising up the trembling Kalasrade in haste, 'what were those words that I suffered to fall so soon to the earth? Repeat them, beautiful Kalasrade, ten thousand times in mine ears, and ask your own reward for the sweet labour I have imposed upon you.'

'Alas! alas!' continued Kalasrade, 'can the mighty Amurath stoop to raise the age-stricken wife of Sadak? Shall the mother of a numerous family,—shall the exile from the shores of the Bosphorus, become the favourite of Amurath, and the Sultana of the Othman court! No, Kalasrade, foolish Kalasrade! Amurath laughs at thy folly, and has raised thee to this height, to make thy fall more terrible.'

'By the sacred blood of the Prophet which animates me, I swear, O Kalasrade, I mean to fulfil the words I have spoken, and thou alone shalt be the Sultana of my heart!'

'But will the mighty Amurath consent to one request of his slave; will he bear with Kalasrade, to grant her one petition in which her happiness is concerned?'

'Ah, Kalasrade!' said Amurath, starting, 'beware of all past reflections; for, if the hated Sadak be the subject of thy request, thou shalt indeed be cast to infamy and scorn.'

'The name of one who has deserved Amurath's hatred,' replied Kalasrade, 'be far from the tongue of Kalasrade! O gracious Prince, dismiss such ungenerous suspicions from your mind!—But that, alas! is vain to hope, and I must still be wretched. No, mighty Amurath, expect no happiness with her who must ever disturb thy joys with the thoughts of what she once has been. How shall I meet my Prince with the noble ardour he requires, when my poor mind shall be weighed down with the remembrance of my former life?'

'Ten thousand pleasures,' replied Amurath, 'shall hourly surround you; the sun and moon shall alike be witnesses of our eternal festivals; the dance, the song, the sprightly music, the masque, the feast, the show, shall all succeed in quick rotation, and drive from your pleased fancy every former thought. Each wish of your heart shall be so quickly gratified, your fertile mind shall toil to recollect its wants.'

'Prince of my life,' answered Kalasrade, 'though I must not doubt your power, nor your desire to please; yet will the mind, stretched out by the long scenes of pleasure, oft recoil upon its former self, and embitter the undeserved joys my Prince shall heap upon me.'

'To prove my sincerity, and to show you how soon I mean to gratify every thought Kalasrade forms,' said Amurath, 'let me hear the request of your lips: but see it glance not upon Sadak's love.'

'Gracious Amurath,' said Kalasrade, 'forgive a slave's presumption, and I will speak.'

'Speak the whole wishes of thy heart,' replied

Amurath, 'and if they offer no obstacle to our union, though my empire were the price, I would purchase fair Kalasrade's peace.'

'There is, my lord,' said Kalasrade, 'as I have heard, a spring, whose waters are of such a nature, that whoever drinks of them immediately forgets whatever has passed before in their lives. Let my lord then swear unto his slave that, ere he raises her to share his greatness, he will procure her a draught of those soothing waters. It is written in the book of her fate, that not until she has swallowed a draught from that spring, can she become the wife of Amurath.'

'Yes, lovely Kalasrade,' said the Sultan, 'I will swear by Mahomet, our holy Prophet, never to come into your presence till I have procured you a taste of that stream, provided you can find any one within two days, who can describe to me the place where it rises.'

Kalasrade then fell at the feet of Amurath, and said,— 'Thou hast made the heart of thy slave to rejoice; thou hast not only lifted her from obscurity, but thou hast renewed the streams of her life; that having lost all memory of the past, she may seek to please her lord, without diffidence at the thoughts of her former state.'

'Beauteous Kalasrade,' said Amurath, 'arise,— I have sworn by Mahomet, and I will hasten to gratify the desire of my Kalasrade.'

At these words Amurath left the fair Kalasrade, inwardly rejoicing at the success of Doubor's advice; and hastened to call unto him the sage Balobor, who was acquainted with every natural production of the earth.

'Balobor,' said Amurath, as the sage came into his presence, 'can you describe to me the place where that spring may be found, whose waters are

of such a nature, that whoever drinks of them immediately forgets whatever has passed before in his life?'

'If the mighty Amurath,' answered the sage Balobor, 'will permit me to retire to my books, I will, ere the morning's sun, discover to my prince, if the earth produces such a spring, where it may be found.'

As soon as Balobor was gone forth from the presence of Amurath, the impatient Prince sent after the chief of his eunuchs, and inquired of him where the spring of the Waters of Oblivion might be found.

Doubor perceived, by the question of his lord, that Kalasrade had succeeded: but the prudent eunuch cared not to confess his knowledge of that spring; he therefore disguised his words, and said:—'Son of the Faithful, thy slave has never been bred in the natural sciences; but if my lord will permit me to go in quest of the wise philosopher Balobor, he will doubtless unfold to my Prince the secret springs of the Waters of Oblivion.'

'It is enough,' said Amurath, 'faithful Doubor; Balobor has promised by to-morrow's sun to reveal to me the fountains of Oblivion.'

While Amurath was in search of the Waters of Oblivion, the gentle Kalasrade was in secret praising the bounteous Alla, who had for a time preserved her from the tyrant's will.

The next morning the sage Balobor appeared in the presence of Amurath, and said:—'The Waters of Oblivion, O mighty Amurath, are preserved by a watchful race of Genii, in a wide-extended island in the southern parts of the Pacific Ocean. The island itself is fortified by inaccessible precipices, and beset with pointed rocks; around it are spread insidious quicksands, to prevent the approach of

any vessel, and which sink with the weight of those who attempt to venture upon them. What dangers surround the spring, which is situated in the centre of the island, none can tell; for, although thousands have attempted to seek after it, none have ever succeeded; but destruction has overwhelmed them in the very entrance of their toils.'

At the words of the sage Balobor, the countenance of Amurath was overcast with frowns, and the tempest which raged in his breast strove for utterance in his face; but the disappointed monarch endeavoured to conceal his discontent, and retired from the apartment whither Balobor had been ordered to attend him.

Amurath, vexed and enraged at the contrivance of Kalasrade, hastened to the female seraglio, meditating vengeance on Sadak and his wife: but as he went along a thought glanced across his imagination, and he stopped to pause on the malice his heart was framing against the innocent victims of his wrath.—'Sadak,' said the monarch to himself, 'the proud Sadak, still pursues his inquiries after Kalasrade: I will command him to appear in my presence, and heap the vengeance due to Kalasrade's falsehood on his head.'

Amurath then gave orders for his Janissaries to bring Sadak before him; not by compulsion, but to consult with him, as one who had formerly experienced the favours of his lord. The Janissaries found the melancholy Sadak instructing his little ones, in the village whither they had retired from the flames of his palace. They showed him the signet of Amurath, and required his immediate attendance.

'Alas!' said the afflicted mourner, 'doth Amurath again mean to jest with his slave, that he calls me from this poor recess! When the trumpet sounded

to war, Sadak, nursed in camps, was not summoned to his lord. But I obey; obedience and submission are the most welcome tributes that a slave can offer.'

The Janissaries having brought the wretched Sadak into the presence of Amurath, retired.

'Brave soldier,' said Amurath, 'hath the peaceful sloth of retirement yet unstrung your manly heart, or are you still the undaunted warrior I once knew you? Can the shrill trumpet's sound, and the hollow murmurs of the brazen cymbal, rouse the fire of war in all your soul; or are you relaxed, by the soft voice of love, into the inactive slumbers of a life of ease? Say, brave companion of my former toils, were Amurath again to take the field, would Sadak headlong plunge into the rapid stream? Would he, laden with war's heavy trophies, again climb the ragged precipice, or sleep on beds of snow, or stand, undaunted, in the bloody struggle of contending armies?'

'Dead as I am to pleasure, noble Amurath,' said Sadak, 'yet were my Prince's voice to call me to the field, Sadak again should live in arms, and court the toils and horrors of war's bloody stage. Yes, Amurath, at thy command, this arm should fix the standards of our faith on Russia's frozen bounds, or on the burning sands of Afric's distant shore.'

'Brave, noble Sadak!' said the false Amurath, embracing him, 'I cannot doubt your truth; though the base minions of my court have stained that name they long have envied, with their mean surmises.'

'A courtier's malice, mighty Amurath,' replied Sadak, 'is beneath a soldier's notice; and best is answered, when occasion calls, by deeds which their dastard minds shall shudder to relate.'

'Such deeds,' replied the artful monarch, 'Amu-

rath hath in store for Sadak's arms to execute; deeds which wear the fiercest countenance of danger, and which none but Sadak dare to undertake.'

'My Prince,' answered Sadak, 'Sadak is ready to receive your commands: but the day is ill spent in words, when action can only approve my worth.'

'Sadak,' answered Amurath, 'the malicious whispers of my courtiers concerning your worth have much disturbed me; and I mean to-morrow, in the public divan, to give you a glorious opportunity of convincing their little souls how greatly the soldier towers above the safe advisers of the cabinet. Fail not, generous Sadak, to be present; and I will, in the sight of my own court, require some one to stand forth, and undertake a voyage in quest of the Waters of Oblivion, which are guarded by every natural barrier, and the united efforts of a race of evil Genii. Then, when a tame silence follows my proposal, and the base courtiers hang their coward heads, my brave Sadak shall arise, and challenge to himself the glorious undertaking.'

Sadak bowed at the words of Amurath, and said: 'Lord of the Faithful, far be it from Sadak to prove unworthy of his master's love.'

The artful Amurath, having thus prepossessed the mind of Sadak, went not into the apartments of Kalasrade, but waited, with great solicitude, the arrival of the next day.

As the all-diffusive light of morn appeared, which shines alike upon the care-worn countenance of the guilty wretch and on the open face of artless innocence, Amurath arose, impatient till the hour of public audience came; when, being seated on his throne, amidst the nobles of his court, and seeing the faithful Sadak at the extremity of the divan, he thus began his deceitful speech:—

'Nobles and warriors, who, by your counsels and

exploits in arms, cast various lustres on my throne; say, where shall Amurath find that brave resolved heart, who will engage to procure for him the Waters of Oblivion, which are preserved in a far distant isle, defended by quicksands, monstrous rocks, the perils of the waves, and flames of fire? Genii are its guardians, and all nature is combined to save it from man's possession.—Such an acquisition, nobles, would manifest to all the earth the superiority of your monarch, and the bravery of his subjects. Who is there then, among your ranks, dares hope to add such lustre to my throne, and such honour to himself? But speak not, nobles, unless a fixed resolve attend your speech. To undertake, and not succeed, would wither, and not increase, the laurels we have already won in arms: wherefore, be these the terms on which the noble adventurer issues forth:—Let him be sworn not to turn back till he have the water in possession: let him, likewise, forfeit his life, if he depart not in search of this water ere the remainder of this moon be worn away.'

As Amurath left off speaking, a general silence succeeded; and the eyes of all were turned upon Sadak. The noble Sadak, perceiving no one offer, stood up, and advanced towards the throne.

'Descendant of Mahomet, and lord of thy creatures,' said Sadak, and bowed before Amurath, 'behold the hand of thy slave is prepared to execute the desires of thy heart: and here I swear, in this august assembly, never to return back till I have procured the waters; and ere three days be passed shall the face of Sadak be set toward the dangers that surround the Fountain of Oblivion.'

'Thanks, noble Sadak,' said Amurath aloud, 'thanks for this proffered service, which my nobles feared to undertake: and I thus swear before the

face of heaven, that when Sadak returns I will make either him, or one of his family, the second in honour throughout all my dominions.'

The beguiled Sadak understood not the base meaning of his lord: but he fell at his feet, and kissed the earth whereon Amurath stood. The chief of the eunuchs, seeing the noble Sadak in the divan, passed by his side as he was retiring, and whispered:—'Wait a few minutes, much injured Sadak, and I will convey into your hands the words of comfort.'

Sadak was astonished at the speech of the eunuch; and now his heart began to misgive him, and tumults arose in his breast. Before the crowd were dissipated out of the divan, the eunuch slipped a note into Sadak's bosom; and the much afflicted warrior retired with it to the rocks which are behind the city, and there read as follows:

'Doubor, who oweth his life to the generous interposition of thy father Elar, is distressed for his friend. Alas! noble Sadak, Kalasrade is in the royal seraglio, and Amurath is —— what my hand dare not write! He, alone, who has undertaken to procure the Waters of Oblivion, is able to enter the seraglio of Amurath. Doubor has no command without; but should Sadak escape through the Janissaries, and scale the wall at the eastern part of the garden, Doubor will this night watch his approach, and convey him to the apartments of the wretched Kalasrade. May Alla forbid that the life which Elar saved shall be sacrificed by the imprudence of Sadak!'

'O Mahomet, the prophet of the just!' said Sadak, as he read the scroll of Doubor, the chief of the eunuchs, 'is it possible that Amurath hath done this wrong to the hand which raised him! Was it for this I covered him with the shield of

strength in the day of battle? Was it for this I plunged in the rapid stream, and bore him, breathless, to the distant rock, when he fled from the face of his enemies to the sea of Azoph? Who reconciled Amurath to his mutinous Janissaries, when, offended at his avarice, they demanded the plunder of Lepanto? Who preserved him from the fury of Irac, the rebellious son of Porob, who endeavoured to depose him in the seraglio of his ancestors? Who, but that man whom he hath basely robbed of all his substance, — plundered of heaven's best treasure, the lovely Kalasrade,—and betrayed into a rash vow to leave the Othman empire and his just revenge, to seek, in distant seas, the various countenance of death! But what revenge could Sadak meditate against the blood of his Prince? would he wish to make his private injuries the cause of public shame? would he strive to glut his malice on the ruins of the faith of Mussulmen, and the Othman majesty! And yet, O soul of life! O beauteous and constant Kalasrade! shall Sadak, undisturbed, behold the afflictions of his love? Shall Kalasrade lift up the hand of supplicating virtue and pour forth in vain the tears of constancy, and Sadak stand unmoved at the voice of his beloved? O Prophet! holy Prophet! whither must I turn? Not against my Prince, for whom his slaves live; not against thy truth, which the blood of the Faithful hath planted and nourished on the fertile plains of Europe and Asia. Must I then bear the curses of Amurath? Ah! that is tenfold death! Must I rebel against one who was once my friend, and is still the lord of his slave?—But doubts are vain. The vows I have made in the divan bar all other views: yet ere I go, a voluntary exile from the plains of the Faithful, I will see Kalasrade, or perish by the slaves which surround

her. She is mine, though the arm of power oppress her; and Amurath, who once held the sacred vow most solemn, cannot blame that love which leads me to my lawful treasure.'

These reflections fixed Sadak in his resolution of attempting to enter the seraglio; and he returned to the city, in order to procure such things as might be necessary to assist him in his undertaking. Going to the Bezestein, he ordered an iron to be made with five hooks, and an eye in the centre; and at the silk-merchant's bought a cord of silk fifty feet in length; he also purchased a small iron trowel and a poniard.

Having these things in his possession, in the evening he went down to the water side, between Pera and Constantinople; and suddenly unloosing a small boat, he launched it in the gulf of Keratius, and swiftly rowed to Riscula, which is on a rock on the shore of Asia, facing the eastern part of the seraglio. Here the determined Sadak rested on his oars till the clouds of night had shortened the vigilant sight of the Janissaries and the tide was fallen from the walls of the palace; when, paddling towards the seraglio, he advanced in his boat within six hundred paces of the shore.

A part of the guard who were then going round on the beach to examine the walls, halted at the sound of Sadak's oars, and made a signal for a galley which lay near them to come up.

The slaves in the galley obeyed the Janissaries, and, coming alongside the shore, took them on board. The Janissaries directed them to row towards the place where they imagined they had heard the paddling of oars, and in a few minutes Sadak perceived one of the Sultan's galleys advancing towards him. The bold Sadak, pleased at the success of his stratagem, gently glided out

of the boat into the water, and diving wide of the galley, sometimes rising for breath, and at other times continuing to strike forward under the water, he in a short time reached the shore, and landed between Sera Burni and the gate of Topcapu, through which his beloved was hurried by the slaves of the seraglio.

Sadak, knowing that his time might not be wasted (as the Janissaries, finding no one in the boat would soon return to the shore), immediately pulled out the iron with the five hooks, and the silken cord, and fastening them together, he threw the hook over the wall, which catching on the top, by means of the silken cord Sadak raised himself upon the wall; then, again fixing the hook on the inner side, in such a manner as he might loosen it from the wall by shaking it backward and forward, he quickly descended into the gardens of the seraglio, and unhitching the iron from the wall with a few shakes of the cord, he took out his trowel, and buried them in the earth; then hastening towards a thicket of small trees and shrubs, he hid himself therein.

Here Sadak had time to collect his thoughts; but he was hardly covered by the bushes before he heard the galley on the opposite side of the wall strike against the shore, and could distinguish the voices of the Janissaries descending from its sides. By their conversation he learned that they were alarmed at finding a boat without any one in it; and, as they hastened towards the gate Topcapu, he doubted not but they would shortly rouse the guards of the seraglio. In the midst of these thoughts, Sadak heard the fall of feet approaching toward him; and presently one drew near the bushes, and was entering into the very place where Sadak was concealed. Although

the frame of Sadak was more disturbed at the approach of the stranger than it had ever been in the field of blood, yet he neglected not to draw his poniard; and as the stranger entered among the bushes, he seized him, and was about to strike the steel into his heart, when Doubor cried out, 'O Sadak, destroy not thy friend!' The spirits of Sadak having been hurried by the noise of the Janissaries, made him forget the appointment of Doubor to meet him in the garden; but when he perceived the grateful eunuch, he dropped the poniard on the earth, and said:

'O friend of my bosom! forgive the fears and the distractions of the miserable Sadak, who in mad fury had nearly sacrificed his comforter, and driven the poniard of suspicion into the breast of the tender-hearted Doubor!'

'Noble Sadak!' answered the chief of the eunuchs, 'I wonder not at your suspicions; it is a hard task for the brave to dissemble, or for the generous warrior to descend to the dark deeds of a midnight robber. But let us hasten towards the seraglio: yet, before we issue forth out of this thicket, let me help you to dress yourself in the habit of a mute; the garments are hidden in the thicket behind; and I was coming to see whether they were safe, against your arrival, when you seized me by the arm.'

Sadak was pleased at the proposal of the chief of the eunuchs; and, stripping himself, he left his own garments concealed in the thicket, and putting on the mute's habit, followed Doubor toward the female seraglio.

Doubor, advancing toward the seraglio, made a sign for the eunuchs, which were placed at the gates, to retire; and entering, he bade his mute follow him to the apartments of Kalasrade. The

joy of Sadak, at the thoughts of again viewing his beloved, and his fears, lest any unfortunate disaster should discover him, raised alternate storms in his breast; but the mighty warrior concealed from his countenance the strong passions which beset his heart.

After passing through several galleries, the chief of the eunuchs arrived at the apartment of the beauteous Kalasrade, and was about to enter, when he perceived the royal sandals at the door. Doubor started back at the sight.—'O Mahomet!' said he in a whisper, 'Amurath is risen in the dead of night, and entered into Kalasrade's apartment.'

The words of Doubor were as deadly poison to the heart of Sadak; the cold hand of death chilled his astonished blood, and his weak nature could scarcely sustain the mighty shock.

'Oh, Doubor! Doubor!' said the wretched son of Elar, 'support my conflicting frame! O Doubor, I am unable to bear this tenfold death!—Ah, tyrant! ah, my friend! if I strike, thou must perish: if I withhold my arm—O wretched Sadak! O Mahomet! O Alla! have I deserved this torture? If I have, strike this rebellious heart; if not, strengthen and support the wretch whom thou art pleased to load with ills past human thought!'

As the miserable Sadak thus poured forth his griefs in the bosom of his friend, the affrighted Doubor pressed his head, and covered it with the folds of his garment, that the voice of the wretched Sadak might not pierce the walls of the apartment, and raise the suspicion of Amurath: but his utmost precaution could not prevent the sighs of Sadak, whose wounded and afflicted soul was as the wearied boar of the forest, when pierced with the darts and javelins of a thousand hunters.

In the midst of his sighs, the door of the apart-

ment opened; Amurath came forth; and Sadak, leaving the bosom of Doubor, fell with his face toward the earth.

'Doubor,' said the Sultan, 'where hast thou been? and where are thy guards? Who is that mute whom thou didst cherish in thy bosom? and why art thou here in the dark hour of night?'

'Lord of Princes,' answered Doubor, 'when my master retired to his sofa I went to examine the guard of eunuchs, and to see that thy slaves were faithful to thy trust; and at my return, perceiving that my lord was arisen, I called this mute to me, as I was unwilling to disturb my Sultan with the feet of his guards; and followed thee to the apartment of Kalasrade. But as I tarried here, waiting lest my lord should have any command for his slave to execute, the poor mute fell sick, and in pity I took him to my bosom; as I have learned, from the kindness which my lord shows his slaves, to copy, as far as my poor and weak capacity will permit, the bright virtues of the favourite of Alla.'

'Doubor,' said Amurath, 'I commend your care: but my soul is ill at ease; Kalasrade, the wife of my slave, hath rejected her monarch—go to her, faithful Doubor, with this dagger, which Amurath was too weak to use. Slave, obey thy lord, and begone!'

The chief of the eunuchs, laying his hand upon his breast, bowed down, and said, 'The will of Amurath is the law of his slave.'

No sooner was Amurath gone, than the chief of the eunuchs raised up Sadak, and said:—'Son of Elar, friend of my bosom, first in my esteem, arise, and let us go to thy Kalasrade.'

'Yes, faithful, generous Doubor, thou balsam of peace to my wounded soul! thou ray of Heaven on the spirits of the afflicted! I will arise and bless

the Great Fountain of Happiness, for the merciful change he has wrought in my favour.'

At these words Doubor interposed.—'Permit me, O fortunate Sadak,' said he, 'to go first unto Kalasrade, and prepare her delicate frame for your reception, lest the strong tide of returning happiness overpower her nature, and faintness, or death, again snatch her from her beloved Sadak.'

The tender Sadak acquiesced in the reasons of the chief of the eunuchs, and Doubor hastened to impart to Kalasrade the arrival of her beloved. After a few minutes, Doubor returned, and entered with Sadak into the female apartments. As the happy Kalasrade beheld the features of her lord under the disguise of a mute, she sprang forward, her eyes enlivened by the transports of her heart, and with a fond surprise, half-fearful, half-overjoyed, she pressed him in her arms.

'Ah, dearest Sadak!' said she, 'joy of my soul, master of my thoughts, life of my heart! O, how has thy Kalasrade sighed and despaired at thy absence! I have been, my Sadak, like the shriek-owl in the wilderness; I have been, my Sadak, like the widowed dove: but now am I as the deer which bounds on the sunny plain; as the bird which sips the dew of the morning among the blossoms of the orange-grove.'

'O fond and constant Kalasrade,' answered Sadak, 'how has my heart sought thee in solitude, and found thee not! I have been, my Kalasrade, as the coward in the day of battle; as the warrior disarmed by the treachery of his foe; as the lion in the toils of the hunters; as the leopard surrounded by the flood: but now am I like the man of valour who bestrides his foe; like the conqueror in the day of triumph: but now am I as the tiger springing on his prey; as the lusty eagle on the

clouds of heaven. Yet how, my Kalasrade, has female weakness been capable of contending with the will of the Son of Othman—even so far, what mortal prudence has guided thee?'

'Master of my thoughts,' answered Kalasrade, 'our Prophet hath heard my prayer, and the bird of Adiram hath poured the balsam of comfort into my afflicted soul. Nay more, the generous and grateful Doubor also hath whispered in my ears the words of consolation; and by the advice of him whom Elar thy father preserved from destruction, hath Kalasrade triumphed over the wiles of Amurath.'

As the beauteous Kalasrade uttered these words, the countenance of Doubor, the chief of the eunuchs, fell: but Kalasrade was so intent on contemplating the features of her long-lost lord, that she perceived not the anxious face of the generous Doubor.

'And by what stratagem,' said Sadak, eagerly, 'hath Kalasrade rescued herself from the power of Amurath?'

'Monarch of my affections,' answered Kalasrade, 'I challenge not the honour of the device; it is to Doubor's prudence that I owe my safety: he opened to me the cause of his friendship for the son of Elar, and advised me when Amurath should again return to me, that I should use him deceitfully, and engage him by a vow, not to make me his wife till he should procure for me the Waters of Oblivion.'

'And what concession,' said the stern Sadak, 'has Kalasrade made the Sultan Amurath, to obtain from him this mighty and important vow?'

'Alas! noble Sadak,' said Doubor, interposing, 'the wary Sultan hath turned our toils upon ourselves, and we are caught in the snare which was laid for the foot of Amurath.'

'What, Doubor,' replied the astonished Kalasrade, 'what doth thy ominous tongue, and the stern front of my offended lord, portend! Ah! said you not that Amurath hath entangled us? Hath he, then, faithful Doubor, made a false use of my soothing words? Hath he injured me in the sight of my lord?'

'Peace, gentle and much injured fair one,' said Doubor; 'and dissipate, brave Sadak, the cloud on thy brow. Kalasrade never has, nor will pledge her faith to Amurath. No, constant pair! Amurath, though furious in his revenge, is just and perfect in his speech, and would as quickly throw off the state of his empire as falsify his oath. But briefly thus it is, sweet mistress of brave Sadak's heart! the Sultan, nettled at your request, cast about how he might make your imagined security as irksome to yourself as it was forbidding to him; and therefore he has engaged thy unsuspecting lord, by a firm oath, to seek for him the Waters of Oblivion, and never to return to the Othman empire till he bring with him the produce of that inaccessible fountain.'

'What,' said the affrighted Kalasrade, 'what are the words which have escaped the lips of the generous Doubor: Look on me, O Sadak, thou much injured lord! look on her, who by a mean device, hath heaped eternal afflictions on thy heart! Oh! curse on this tongue, on this heart, on this head, which have all been the wretched instruments of Sadak's banishment! Ah, bird of Adiram! ah, sweet-spoken Doubor! see you not the poison that lurks under the tongue of the adder! see you not the flames which lie beneath the verdant surface of the burning Santorini? Sadak shall wander amidst ten thousand deaths. The treacherous sands, my love, will sink with thee; evil Genii will hurl thee

from the summit of their rocks; thy wretched carcass shall be cast upon an unknown shore; the vultures of the air, and the monsters of the deep, shall feast on my Sadak.'

'Fear not, my Kalasrade,' replied Sadak, 'the treachery of the tyrant has dissolved the tie which bound me to the race of Othman. I leave thee no more in the power of Amurath; this arm shall hurl instant vengeance on his head, and avenge the wrongs of Kalasrade.'

'Ah! furious Sadak,' answered the chief of the eunuchs, 'what mean these dark resolves? But think not Doubor intends to stand a tame spectator of thy revenge; faithful to my lord in every just command, through *me* must Sadak reach the heart of Amurath. But moderate your rage, bold man, and know, though Doubor loves not every deed of Amurath, yet will he never prove a traitor to his life. While Sadak means no more than to recover his Kalasrade, I am bound by gratitude and justice to espouse his cause; but if his murderous heart aim at his Prince's life, both gratitude and justice call me then to Amurath's defence.'

'Generous Doubor,' answered Sadak, 'I justly stand rebuked: I were indeed a wretch, when holy Othman's race is nearly extinct, to rob our faith of its last royal leader. No, faithful eunuch, the man who, out of private malice, gives confusion to his country, and subverts its peace, deserves not pity nor relief.'

'Are these, then,' replied Kalasrade, in tears, 'the virtuous resolutions of a patriot, to give up private happiness to public tyranny? For what were Othman's race decreed to rule but for the safety of the Faithful? And if a tyrant violate, unchecked, each social duty; it is he first robs his subjects of their peace. But thou, O Sadak, art a

noble patriot; thou canst unconcerned behold thy palace flaming, and thy wife torn from thy arms; thou canst with meanness crouch before a puny lord, in aught but pomp inferior to thyself. Such then be Sadak's love, and such his vowed protection of Kalasrade's honour: but hear me, Prophet of the Just, and thou, pure, heavenly Being, spotless and holy God! Thou who canst protect the weakest with thy mighty arm; O, give me strength to do that which cruel Sadak dares not justify; and make thy trembling votary the instrument of vengeance on the tyrant's head!'

'O beauteous and much injured Kalasrade!' answered Sadak, 'rather pray that Mahomet would fortify thy Sadak's heart, and teach him, in this doubtful path, his duty to Kalasrade, and to his Prince.'

'Alas!' interrupted Doubor, the chief of the eunuchs, 'I hoped this interview would have administered comfort to the hearts of Sadak and Kalasrade: but passion, alas! has consumed the short moments that belonged to love; for now in the east are hung the banners of approaching day, and the faint purple light, reflected from the distant clouds, warns our retreat. Come, noble Sadak, let us leave the beauteous fair, in full assurance that Alla will prevent the worst ill you dread, and Kalasrade will be preserved to her lord till his return.'

'Leave her, O Doubor!' answered Sadak, looking with wild ecstasy on his beloved wife; 'whom am I to leave?'

'O Sadak,' interrupted Doubor, 'one moment more, and all is lost! O Kalasrade, if Sadak ever deserved thy love, dismiss him hence, and save thyself, thy lord, and me, from instant ruin.'

'What!' replied the wild Kalasrade, folding her

noble Sadak in her arms, 'wilt thou bereave me of this polished shaft on whom I twine? No, base eunuch, it is here alone Kalasrade lives; and Sadak lost, my own weak female arm will set me free from Amurath.'

'To leave thee now,' replied Sadak, 'were to give thee up a prey: no, Kalasrade; let the tyrant come; we will disappoint his malice, and both at once seek peace beyond the gates of death!'

It was in vain that Doubor attempted to interrupt the vehemence of Sadak and Kalasrade: forgetful of themselves, or of the hazard of their friendly eunuch, they seemed resolved that nothing more should part them. The distressed eunuch, finding every remonstrance vain, departed from the apartments of Kalasrade, and hastened to the chambers of the Sultan.

Sadak and Kalasrade, without perceiving the chief of the eunuchs had left them, continued calling Alla and Mahomet to witness their mutual constancy and truth. In the midst of these passionate expressions, the bird of Adiram entered the windows of the palace, and perching on the shoulder of Sadak, thus delivered the message of his mistress to the astonished pair:—

'To comfort the afflicted is the delight of our race; and the inhabitants of heaven stoop with pleasure to the children of earth, when mercy calls them down: for this cause came the voice of consolation to Kalasrade, when the evils of tyranny beset her; Adiram, also, the servant of Mahomet, watched over the afflicted fair one, and gave to Doubor the feelings of compassion. By his counsels was Amurath engaged in an inviolable oath to abstain from his base purpose, till the Waters of Oblivion were obtained; and Sadak, by his assistance, was again blessed with the sight of his

Kalasrade. How have ye, wretched pair, perverted these kind purposes of Adiram! And where is that fortitude which first recommended you to the tutelage of our immortal race! By an ill-judged perseverance, ye have changed a virtuous constancy into a vicious self indulgence; and neglecting both the bonds of friendship and the commands of Mahomet, ye have nearly sacrificed Doubor to your folly, and yourselves to the idle dreams of uncurbed affection. Though Alla hath taught you to submit, and bear with patience the evils of life, ye have listened to the fantasies of love, and, in the bravery of your hearts, resolved to pass together to the gates of death. What then are ye, foolish pair, that ye should have dominion over that life which Alla breathed into the clay-formed tabernacles of your unanimated flesh? or where is the fortitude of flying like cowards from the face of danger to the silent grave?—Yet know, while Alla reigns, no evil shall befall the sons of infirmity, but such as, patiently endured, may work their future good; and therefore to the Just One alone it appertaineth to dismiss from the service of life, or to continue his children in the trials of affliction.—Thus saith Adiram, the genius of Sadak and Kalasrade, who is now compelled, by the law of fate, to leave her pupils to the miseries they have entailed upon themselves.'

The bird of Adiram uttered no more, but flew on the elastic surface of the air into the gardens of the palace; while the tender Kalasrade sunk in tears on the bosom of her astonished Sadak. The bird was no sooner gone forth, than Sadak heard the feet of a multitude in the gallery; and the doors of the apartment immediately bursting open, the guard of the seraglio entered, and seized on the unhappy pair. Sadak, unmindful of himself,

endeavoured to defend his beloved; and though oppressed by numbers, yet he fell upon the eunuch who held his Kalasrade, and tore him to the ground. But the resistance of Sadak was vain; the guards parted him from Kalasrade, and loaded him with chains. As soon as Sadak was secured by the guards, the chief of the eunuchs appeared at the door of the apartment.

'Slaves,' said he aloud, 'is the vile miscreant Sadak, who hath entered the sacred walls of Amurath's seraglio, seized?'

'He is, great Doubor,' answered the guards; 'the chain of death is on him, and we wait but your commands to send his soul among those who rebel against their Prince.'

'Hold, slave,' replied Doubor, 'and secure him unhurt till the mighty Amurath approach.'

Sadak was confounded at the appearance and behaviour of Doubor; and Kalasrade wished to load him with reproach: but she feared she might incur the censures of Adiram, as she knew not as yet by what means her lord was discovered.

Ere long, the music of the seraglio sounded; and Doubor, the chief of the eunuchs, perceiving that Amurath was near, hasted to receive him.

'Prince of my life,' said the chief of the eunuchs, as the royal Amurath came forward with the deadly frown on his brow, 'thy slaves have secured the enemy of thy peace.'

'Faithful Doubor,' replied Amurath, 'I commend thy zeal: but where is this vile miscreant who presumes to invade the recesses of Amurath's seraglio?'

'Here, tyrant!' said the stern Sadak, 'if the oppressor dare look upon his injured ——'

The guards who had secured Sadak, perceiving by his speech that he meant to insult their Sultan,

stopped with their hands all farther utterance, and gagged him with a bit of iron. The wretched Kalasrade, seeing her lord in such distress, broke from the guards, and clasping the much-injured Sadak in her arms—

'Vile slave,' said she, 'unhand my lord!' Then, bursting into tears,—'O Sadak, noble Sadak!' continued she; 'joy of my soul and fountain of my life! how have these wretches dared deform thy noble image with their bonds of iron! Why didst thou not frown, my love, and fix them motionless with awe and fear! What is this puny Amurath, and all his guards, against the noble effort of thy uplifted arm! Alas! alas! my Sadak, they have bound you, while you slept, with ignominious chains; and now the tyrant laughs at your distress!'

As the wild Kalasrade uttered these incoherent words, the guards and Doubor stood in fixed amazement, fearing to interpose, or use the fair one roughly, and yet alarmed at her bold speech. Nor was the Sultan less confounded than his guards; each word she uttered stung him to the soul; and yet her beauty and her distress so strongly affected Amurath, that his lips refused to give forth the commands of his heart. But seeing Kalasrade endeavouring to embrace her lord, his fury returned, and he cried aloud—

'Base eunuch, secure that mad female;—and slaves,' continued the enraged Sultan, 'your lives shall answer for your base neglect in not destroying the rebellious Sadak.'

The chief of the eunuchs, having secured the distressed Kalasrade, gave her into the custody of the eunuchs; and then he commanded the guards to put the bowstring upon Sadak. The wild miserable Kalasrade, at the sight of the bowstring,

screamed aloud, and fell into the arms of the eunuchs; her fixed eyes were dilated with madness, and her teeth shook with the agonies of death. Amurath saw the affecting change with wild emotion, and fearful lest the soul of Kalasrade should escape, ordered the slaves to release Sadak from the bowstring.

'Slothful Doubor,' said Amurath, 'hasten to my Kalasrade's assistance; for, by the Othman faith I swear, ye all shall follow if that fair one perish.'

The attempts of Doubor and his attendants were vain; Kalasrade continued entranced, and Amurath, in despair, ordered Sadak to be released, that he might endeavour to recover his Kalasrade from her alarming trance. As soon as the guards had unbound Sadak, and released his mouth, they signified to him the Sultan's orders, and led him toward the motionless Kalasrade.

'Happy Kalasrade,' said the brave Sadak, 'I trust ere this the Prophet of the Faithful hath delivered thee from the tyrant's power; if not, Sadak will not disturb thy fleeting spirit: proceed, thou divine spirit of innocence and virtue, toward thy eternal mansion, and let not the rude breath of Sadak's voice divert thee from thy righteous course!'

'Ah, blessed Alla!' said the faint Kalasrade, reviving at her Sadak's well-known voice, 'where am I? in what blissful seat hast thou placed me, where the music of my Sadak's voice sings comfort to my soul? Ah! surely the trance of death is passed, and I am far removed from Amurath and all his curses!'

'Unfortunate Kalasrade!' said Sadak, starting, 'art thou again returned from the sweet sleep of death to new-invented scenes of misery! Then bind me, slaves, again, and fix the bowstring to

my neck: once more, thou virtuous partner of my heart, I call thy faithful soul away.—Tyrant! release me from the world; for now I know Kalasrade will not stay behind.'

'No, proud rebel,' said Amurath, 'when Kalasrade's life is at stake, thy being is of trivial moment; at present live, that *she* may live. But I demean my royalty in holding speech with such a slave.—Doubor, separate these stubborn spirits, and for Kalasrade's sake, let Sadak, though confined, want not life's comfort. But, eunuch, watch with steady eye my fair Sultana; supply her wants unbidden; yet, on your life, take care her frantic wildness is not suffered to prey upon herself: and, Doubor, when these things are executed according to the will of thy lord, let me see thee in the Palace of Pictures.'

At these words the Sultan Amurath retired; and Doubor having executed his commission, hastened to meet his lord.

'Faithful eunuch,' said Amurath, as he entered, 'I am pleased at thy contrivance: it had been dangerous, as thou well observest, to have seized on Sadak, the favourite of the Janissaries, in the public face of day; but now, by thy artifice, his life is forfeit, and the silent bowstring will, unheard, release me from this enemy of my peace and love. Wherefore I mean, that ere to-morrow's sun surprise the wide-extended Othman empire, my faithful Doubor, with a few attendants, seize on his forfeit life.'

'Lord of the Othman empire,' answered Doubor, 'I shall obey the law of thy mouth.'

'But, Doubor,' said Amurath, 'one circumstance still hangs upon my doubtful mind. You say, this Sadak entered the seraglio by your permission: yet, Doubor, what need was there to bring him in

the silent hour of midnight to Kalasrade's apartment? to have detected him in our royal gardens, were sufficient. Doubor, the thought breeds anguish in my soul; traitor! slave! and Amurath is betrayed!'

'Most enlightened of Mussulmen,' answered Doubor, 'the slave that dared attempt to deceive my lord might justly tremble, as nothing can escape thy penetrating eye. But listen to the poor excuse of thy slave ere he forfeit the esteem of his Sultan. Let the mighty Amurath deign to remember that when he met Doubor with the mute at the door of the Sultana's apartment, he put into his slave's hand his royal dagger, and bade him obey his lord and begone. Fearful of the sinful weakness of my own heart, I took with me the mute, that if I should fail in my duty, he should be at hand to accomplish my lord's commands. When we entered the apartment of the fair Kalasrade, and I beheld the wretched mute sink down, and call himself her faithful Sadak, I summoned the guards with all speed, while I fled to inform my Sultan that his enemy had thrown himself once more into his power, and sinned anew against the clemency of his lord.'

'Thou art pardoned, O Doubor! but hasten to dispatch the presumptuous slave; each moment that he lives increases my disquiet. Yet, remember his breath in secret pass, that not a sigh contaminate the air to wound Kalasrade's peace.'

No sooner was Doubor gone, than the wavering Amurath began to repent that he had sent him.

'How am I divided,' said he, 'by love and honour! Unless the Waters of Oblivion are obtained, my sacred oath prevents me even from approaching Kalasrade; and if Sadak dies, who shall be able to surmount the dangers that environ the Foun-

tains of Oblivion!—Guards,' said the anxious Sultan, 'call back the slave Doubor; stop his officious haste, and bring him here before your Prince.'

The chief of the eunuchs returned.—'Peace,' said he, 'be to the mighty Amurath; and may all his foes perish from before him!'

'What! wretched eunuch,' said Amurath hastily, 'is Sadak numbered with the dead?'

'The word of my lord,' replied Doubor, 'was pressing, and thy slave hastened to obey thy command: but, being recalled so suddenly by thy guards, I stopped the slaves who drew the bowstring; and Sadak on his knees expects his doubtful fate.'

'Then all is well,' replied Amurath: 'for I mean not, Doubor, to destroy the wretch, through whom alone (such has been thy master's folly) must Amurath hope to obtain the hand of Kalasrade.'

'Alas!' replied Doubor, the chief of the eunuchs, 'thy slave doth oft reflect upon the oath which robs my Sultan of the haughty fair one!'

'Yet, Doubor, think not,' continued Amurath, 'that, Christian-like, I mean to break my faith, where interest or occasion tempt; no, I have bound this happy Sadak to draw his own destruction from the Fountains of Oblivion; and now, if he fail to execute the vow, his life is justly forfeit, and Kalasrade at our own disposal. Wherefore, Doubor, let a ship be prepared to convey him to that distant island where the Waters of Oblivion are concealed.'

'Lord of the Othman race,' answered Doubor, 'I shall haste to obey thy will: nevertheless, if the weakness of Doubor's understanding might be permitted to unfold itself in the sight of my Prince, I would wish my lord appointed some one on whom he might depend, as master of the ship in which

the rebel sails. For well thou knowest, mighty father of Mussulmen, that Sadak is beloved in the army, and the admirals of the fleet look on him with partial eyes. Was it not, O Light of the world, in the insurrection of the Janissaries, in the month Muharrem, that Sadak only was sufficient to appease the tumult? He then was faithful to his lord; but, now he leaves Kalasrade in thy possession, I fear his fierce unconquerable soul may easily be led aside from his obedience.'

'Then, Doubor,' answered Amurath, 'let him perish; for I will bear no rival in my power, or in my love: yet surely, Doubor, the soul of Sadak will not break through those bonds his faith has formed: ere to-morrow's sun new gilds the Hellespont, his vow must urge him to depart.'

'True, O Prince of the Faithful,' answered Doubor; 'nor need you fear a rival in this Sadak, whose pale-glimmering glories are enlivened only by the favour of Amurath.'

'Well then,' replied the Sultan, 'since his courage is necessary for our repose, to your care, faithful eunuch, I commit him: and let him haste away; for Amurath's haughty mind ill brooks the tortures of suspense.'

The chief of the eunuchs hasted to obey the command of Amurath; and, returning to the dungeon where Sadak expected the end of his fate, he ordered the mutes to release him.—Sadak, amazed at the order of Doubor, arose; and the mutes, having released him, retired.

'Sadak,' said Doubor, as the mutes retired, 'behold the messenger of thy Sultan's mercy, who spares thy forfeit life, because thy vow has dedicated it to thy master's service!'

'If by thy master's gift alone, O treacherous eunuch, I am to possess my life,' said Sadak

sternly, 'he sends his mercy to a thankless slave.—Mercy! dare the tyrant thus miscall the malice of his heart? Go, obsequious eunuch, return to thy proud pampered master, and tell him, Sadak wants not his life upon such slavish terms.'

'Alas! unfortunate Sadak,' answered the chief of the eunuchs, 'what will the big word avail thee! When Amurath perceives that you mean not to execute the vow you have made, he will hold himself no longer bound by that oath the duteous Kalasrade has extorted from him.'

'Slave,' returned Sadak, 'I understand thee not: there is a show of friendship in thy speech, and yet methinks I have more to fear when the wily serpent glides beside me, than when his angry hiss timely proclaims a generous defiance.'

'The friendship of humanity,' said Doubor coolly, 'I owe to all; nor is my heart sufficiently revengeful even to crush the ungrateful adder that stings me while I cherish him.—But, Sadak, I mean not to gall thee with reproach, but as a friend advise thee to submit, where submission only can yield thee hopes of comfort.'

'Friendly Doubor,' answered Sadak, pausing, 'I submit: but the time prescribed is nearly elapsed.'

'Fear not,' answered Doubor: 'already orders are given to equip you; and ere night you shall be conveyed to one of the Othman ships, with an able commander to steer you to the destined spot. But I can say no more; Amurath expects your answer, and I haste to proclaim your obedience.'

Sadak now began to relent, and he accused his heart, in suspecting the integrity of the chief of the eunuchs.—But Doubor was fled, and Sadak left alone in the dungeon of the seraglio.

'O Alla!' said the wretched Sadak, 'to thy all-

just protection I commit my faithful Kalasrade: thou, who overrulest the princes of the world, canst secure her in the fiery trial: relying on thy arm, she shall stand as the water-fowl on the rock, and see the tempestuous billows of the ocean spend their vain force beneath her, unable to wash with their rude waves the surface of her dwelling-place.'

The chief of the eunuchs, having declared to Amurath the obedience of Sadak, waited till the evening; when, entering the dungeon with the guards of the seraglio, they conveyed Sadak through the water-gate, to the ship which was prepared to sail in quest of the Waters of Oblivion: neither had the noble Sadak, by reason of the attendant guards, any opportunity of expressing his gratitude to Doubor, the chief of the eunuchs. As soon as Sadak was embarked, the ship set sail; and the noble son of Elar found that the captain of the ship was a Christian renegado: for Doubor had in vain sought after one of his own nation who was sufficiently skilled in navigation to perform the voyage.

For several days, the ship ran swiftly before the wind, and hurried the unfortunate Sadak from the place of his beloved, as the vulture bears in his talons the panting lamb from its mother's side. But these winds were, after a short time, succeeded by a calm; in which, being detained from their purpose, and a small gale afterwards arising, the captain of the vessel put into the island of Surfu, and there continued for two months, neither suffering his men to land, nor permitting the natives to enter his ship. Sadak, though astonished at the behaviour of Gehari the captain, yet attempted not to leave the ship, but spent his time chiefly in solitude and contemplation.

A small vessel arriving from Constantinople, at

length brought the captain the orders he expected; and the wind being favourable, he hoisted his sails and steered for the Atlantic Ocean. And now they were passing the island of Kirigou, when a storm arose, and, after many days buffeting against the wind, obliged them to sail into the bay which embosoms the city of Koron. It was in vain the citizens made signs for the ship to steer away from their port; the swelling ocean, and the fierce winds united, drove them precipitately on the beach; and every one being terrified with the storm, they hastened on shore, leaving the ship at anchor near the beach.

'Unhappy mariners!' said an aged citizen to them, as they walked up the beach, 'you have escaped the womb of the sea to be buried in this contagious city.'

The mariners hung down their heads at this dreadful declaration: and Sadak perceived that the plague was raging in the city of Koron.

The captain, whose Mahometan name was Gehari, ordered the crew to seize on Sadak; at the same time sending notice to the governor of the city, that he bore the commission of Amurath, and had a state prisoner under his care. Sadak was amazed at the captain's behaviour; for he knew not before that he was looked upon as a prisoner, or that Gehari had any command over him.

'My lord,' said Gehari, 'be not alarmed; I have no commission to treat you ill; and if I had, your noble behaviour would prevent the execution of it: only I was commanded, if possible, not to land in the Othman empire, and if necessity drove me on shore, I was to look upon you as my prisoner.'

'Gehari,' said Sadak, 'use me as you please; you have the commission of my Prince, before

whose lawful will I shall ever prostrate my obedient spirit.'

It was happy for Gehari that this prisoner was of a noble temper; for such was the confusion of the city, that the governor had neither guard nor authority among his miserable subjects.

'Alas!' said Gehari to Sadak, as they entered the city, 'to boast a power over you here, were to carry human vanity even beyond the grave. Death and destruction are the rulers of Koron, and desolation tyrannises over the children of Alla.'

'Not so, noble Gehari,' answered Sadak; 'thou hast yet but a Christian's faith, or thou wouldst learn to acknowledge Alla the father of his children, even in the grave of death. His hand, O Gehari, is on the famine and the plague: where he suffers, they spread the dark wings of fate; and where he stops, the mighty conquerors fall appeased. But let us boldly enter these gates of sickness, and while we have strength, administer to those over whom the dark fiend hath thrown the purple mantle of contagion.'

The mariners, animated by the words and example of Sadak, boldly entered the city of Koron; and while the ghastly inhabitants sat trembling and inactive in their houses, Sadak and his companions exercised the compassionate offices of humanity on the miserable objects that surrounded them. But his laborious and dangerous employment soon overwhelmed the noble Sadak, and he found the plague had seized his distempered blood. Listless, and unable to serve others or to help himself, the wretched son of Elar fell between two carcasses, to preserve whom his utmost endeavours had proved abortive. The miseries that succeeded, nature kindly hid from his remembrance;

the disorder pressed his brain, and he lay entranced on the ground in the streets of Koron. After two days he arose from the ground, his knees tottering with the weight of his emaciated body; he cast his hollow eyes around him, and on every side saw the dismal marks of the all-destructive plague.

But what engaged his chief attention, were two youths, who were kneeling on the ground beside an aged body, who was just sending forth his last pestiferous breath, as a deadly legacy between his children. Their pious tears, and their duteous attention to the expiring sage, mixed with a submissive resignation to the will of Alla, struck the soul of Sadak, long before he perceived they were the sons of his strength, who were performing the last sad offices to Mepiki, the father of Kalasrade.'

'My children, my duteous children,' said the enervated Sadak, crawling, with trembling limbs, to their assistance, 'may Alla bless your pious care! ye are indeed the sons of Sadak, and the offspring of Kalasrade; and your father is better pleased to see you thus active in this vale of death, than crowned with the conquest of unnumbered foes.'

The astonishment of Codan and Ahud at the sight of their father did not prevent their attendance on the dying Mepiki: they closed the eyes of their departed friend with pious tears, and embraced with reverence the dead body of their honoured ancestor.

The soul of Sadak was overcome by the piety of his children; and he whom embattled armies could not move from his post, became the tender victim of paternal affection.

Codan and Ahud, perceiving their father fainting, ran to his assistance; new cares succeeded to increase their affliction; and the dying groans of

Mepiki were scarcely remembered, while Sadak continued to faint in the arms of his children.

'Thanks, gentle Codan; thanks, tender Ahud,' said Sadak to his children, as he arose from the bondage of weakness: 'though nature is exhausted, my soul is revived by the behaviour of my sons; and Sadak rejoices to see the tenderness of Kalasrade triumphant over thy father's fierceness.'

'Fountain of our life, and leader of our thoughts,' answered Codan, 'thy children lift up their hearts to Alla, and bless him for the comforts he has given us in this scene of terrors.'

'Ah, my son!' said Sadak, 'why should I complain of bodily weakness, when the weakness of my mind is superior? Unsatisfied with the presence of my children, I burn to know what strange fatality has brought you to the city of Koron.'

'Author of our being,' answered Ahud, 'thy children have not been exempt from the misfortunes of their parents. Soon after our father left us, under the protection of the affectionate Mepiki, a slave hastened toward the hut whither thy offspring had retired from the rage of the flame.

''Aged Mepiki,' said the slave, 'retire with the children of Sadak; for behold, the royal Janissaries are advancing, and Amurath hath commanded the progeny of Sadak to be brought before him.'

'Our aged parent wrung his hands at the relation of the slave: the Janissaries were in sight, and Codan and myself only with thy father Mepiki.

''Alas!' said the parent of our honoured mother Kalasrade, 'five of my daughter's children are with the eunuchs at the extremity of the garden; and to *us* there are little hopes of flight, to *them* is the certainty of condemnation.'

''Venerable sire,' answered the slave, 'it will be vain to attempt the rescue of those who are absent

from my lord: but if you and the children of Sadak will follow me into the forest that overshadows the village, I will engage to lead you in safety from the malice of your pursuers.'

''Lead me, then,' replied our sire Mepiki; 'lead me, faithful slave, from the tyranny of Amurath! For myself, indeed, it little matters whether I perish by age or by the sword; but these may live to revenge the blood of their ancestors.'

'Thus saying, Mepiki leaned on the slave; and, Codan and myself drawing our scimitars, we issued forth, and covered ourselves from the sight of the Janissaries among the cedars of the forest. Here we continued till night; when the faithful slave besought us to follow him through the forest to a town about four leagues from the habitation of Mepiki. Thinking ourselves too near the arm of Amurath, we departed thence the following night to Barebo; and there continued till a vessel which was trading to Ismir took us on board, and carried us to that pride of Asia. We continued in Ismir but a few days; the plague broke out in the suburbs, and raged with such violence that Mepiki resolved to embark in the first vessel that left the city of Ismir. This happened to be a merchant's sloop bound for Koron, in which we came with favourable gales, and landed, not long since, in this miserable city.

'The mariners who came with us escaped not the pestilence, although they had left the city of Ismir; they were seized with the contagion as soon as they landed; and the disorder raged with such violence, that, ere half the moon was elapsed, the whole city groaned under its wretched influence. The aged Mepiki for some time shut himself and us up in an inner apartment, hoping to escape the contagion: but when he found the deadly disorder

had seized him, he commanded us to carry him forth into the open air; which, in obedience to his will, we performed this morning.'

'And have ye, my children,' said Sadak hastily, 'overcome the contagion, or hath it yet delayed to seize on your youthful frames?'

'We have hitherto,' answered Codan, 'experienced a doubtful life; but, seeing our parent hath escaped from the danger of the plague, we shall no longer accuse our stars of leading us to the horrors of this place.'

'Son,' answered Sadak, 'to accuse fate is to rebel against Alla: and no circumstance can justify our imprecations, while our faith must assure us, that He is the merciful Governor of all our fortunes.'

Codan, abashed at the reproof of Sadak, covered his breast with his declining head. As Sadak held this converse in the desolate streets of Koron, he perceived the captain of the ship drawing near him: but the fire of his countenance was extinguished, and the lamp of life glimmered but palely in the cheeks of Gehari.

'Noble Gehari,' said Sadak, turning toward him, 'I perceive that equal misfortunes have oppressed us: yet, in this victory of the grave, how much are we indebted to Alla for our wonderful escape!'

'That I should bless Alla,' answered Gehari, 'is not wonderful; for my enjoyments will probably be restored with my life: but surely, to the much injured Sadak death had been a welcome guest!'

'Gehari,' answered Sadak, 'it is by the gracious Alla's appointment that I bear the standard of affliction; in which post, if I fall, blessed be his will! but while I live, I mean not cowardly to lament my situation.'

'Well,' replied Gehari, 'dost thou unite the determinations of the brave with the submissions of the pious: nor are your virtues useless; for Amurath means to try their utmost strength, and I am come, an unwilling slave, to urge your departure from the city of Koron.'

'If Gehari will point out the means of my departure,' answered Sadak, 'I am prepared: but suffer me to take these my children as companions in my toils.'

'Ah!' replied Gehari, starting, 'are these the sons of Sadak, on whose lives the Sultan sets so high a price? Now, Sadak, teach me the duty that I owe my Prince, consistent with my friendship to thy noble nature! On pain of Amurath's displeasure, is every one who owns the Othman's sway bound to discover their knowledge of thy children; and yet, sooner shall Gehari perish, than bring such exquisite distress on Sadak's generous spirit.'

'Gehari,' answered Sadak, 'obey thy Prince, and let not friendship breed rebellion.'

'What, my father!' interrupted Codan, 'will you tamely yield your sons a prey to tyranny? If so, Mepiki's life is spent in vain; better we had fallen with our brethren, beneath the scimitars of the Janissaries, than met at Koron with our father's friend.'

'Codan,' answered Sadak, sternly, 'it ill becomes the sucker to vie with its parent stock: as a father, in tenderness, I should forget your want of filial duty; but rebellion, son, shall meet with Sadak's curse, though his uplifted dagger pierce his Codan's heart: and yet, my son, I would this mighty Amurath, for whom the slaves of Othman live, did weigh in equal balance his own impetuous pleasures and his people's comfort. Surely, Alla,

thou gavest us not our lives to be the tyrant's sport, but didst intend the ruler of the Faithful should be his subjects' joy! If thou shalt judge hereafter the princes of the earth, for every life in wantonness destroyed, there is not a prince but gladly would exchange his nature with a peasant!'

'Generous Sadak,' said Gehari, 'dispel the gloom that overwhelms thee; for Gehari means not to betray thy sons: the spirited Codan, and his more submissive brother, shall, if it pleaseth thee, partake of their father's fortune. Of all our mariners, but seven have escaped the plague: Codan, therefore, and Ahud, shall supply the place of two of my officers; and the rest we must seek for in some neighbouring port.'

'Friendly Gehari,' answered Sadak, 'how shall I repay thy generous services? Permit us only to hide the corpse of our dear parent in the earth; and we will attend thy will.'

At these words, Gehari left Sadak and his children, and calling together his scattered mariners, returned to the ship. Sadak, in the mean time, assisted his sons in their melancholy office; and, having covered up the body of Mepiki, he led them to the vessel which Gehari commanded. The wind blowing from the land, soon wafted them from the city of Koron; and Gehari, unwilling to return toward Constantinople, sailed to Medan, and there recruited the number of his mariners.

From Medan, after a tedious passage, they reached the island of Gomerou; where refreshing themselves a short space, they steered to the south, through the wide Atlantic, and, approaching toward the sun, they encountered the sultry heats of the torrid zone. Sadak, though unacquainted with the sea, was not indolent; the day was spent in instructing his sons; and in the night he

strove with manly courage to surmount the oppressions of his mind, which were aggravated by the thoughts of Kalasrade's distress.

Having passed the warmer climates, they drew near to the cold regions of the south, and Gehari, perceiving land, steered his vessel towards the shore, and anchored at a small distance from a beautiful island. Here they found the blessings of plenty; and the mariners, quickly recovering from the disorders of the sea, were enabled to pursue the directions of the bold Gehari, who stayed no longer than was necessary to refit his vessel and renew his stores.

From this island they sailed toward the Straits which divide the Atlantic from the Pacific Ocean. But as they approached the land, the wind arose, and the sea beat in tempestuous billows against the vessel of Gehari. The mariners in vain pointed their vessel to the west; her sides shook, as fearful of the storm, and the ship started from the face of the tempest, as the war-horse trembles in the day of battle.

Sadak beheld the conflicting elements with patience and calmness: but Codan was terrified at the black mountainous ocean, which rose in broken precipices above the masts of the ship. As the vessel sunk, embosomed in hollow sounding billows, so sunk the heart of Codan, and Sadak in vain attempted to give to his son a courageous mind.

'Is this Codan!' said his father, as he saw him dissolved in tears, and trembling at his fate: 'is this the descendant of Elar, who so nobly supported the dying Mepiki! Where, wretched son! is that undaunted mind which formerly endeared thee to thy parents?'

'Pardon, O Sadak,' answered Codan, 'the mis-

givings of my soul; it is not for myself, O parent of my life, but for thee my heart pants, and my strength flies from me: was it not sufficient that Amurath bereaved thee of Kalasrade, without sending thee hither amidst these conflicting elements?'

'Codan,' answered Sadak, 'thy fears for me discover a noble soul, and Sadak thanks thee for them: but dismiss them quickly, Codan.'

As Sadak was uttering these words, a tremendous swell broke over the ship, and the wave overwhelmed both Sadak and his son. The father instantly secured himself by embracing a part of the ship, which saved him from the effects of the wave: but Codan became a sacrifice to its violence, and was driven over the sides of the vessel, into the tumultuous ocean.

It was some time before Sadak recovered from the confusion around, as the sea had nearly stunned him in his passage: but when he found his son was torn from him by the swell, and saw him tossed on the billows, the undaunted Sadak leaped forward, and was about to follow, had not Ahud caught his father in his arms, and prevented his intentions.

'Wretched Ahud!' said Sadak sternly, 'art thou jealous of Codan's better spirit, that thou hast dared prevent thy father in rescuing his first-born from the womb of the sea?'

'Protector of thy children!' answered Ahud, 'forgive my presumption, and let Sadak be reserved for the arms of his Kalasrade: Ahud will either deliver his brother, or perish beside him.'

'No,' replied Sadak, preventing the intentions of Ahud, as his son struggled to fling himself into the tempestuous ocean, 'I now am satisfied; and

Sadak, thy father, shall restore thy Codan to his brother's arms.'

In this tender struggle between Sadak and his son, Gehari advanced; and, taking each by the hand,—

'Alas! noble friend,' said he, 'will you increase the misfortunes of Gehari? The good Codan is already the prey of our boisterous enemy; and will you likewise desert me in this perilous storm?'

'We mean,' replied Sadak, struggling, 'to rescue Codan, the beloved of our heart.'

'Though I admire your affection,' replied Gehari (still preventing the purpose of Sadak), 'yet I must not suffer it to overpower your reason: to sacrifice our lives in madness to the memory of our friend, is neither prudent nor courageous; and greater fortitude is exercised in forbearance, than in the vehement sallies of distempered passion.'

'The words of Gehari,' answered Sadak, 'are as oil to the wounded on the plain; and we must learn, Ahud, to submit, where Alla hath denied us the conquest of aught but ourselves.—Yes, Gehari, to see my breathless son extended on the wave, and yet stand motionless beside him, is far more difficult than to seek his embrace among the roarings of the ocean: but Alla, O Codan, is present with thee, and Mahomet hath taken charge of thy duteous body: it is we who are afflicted by the storm, while thou art wafted from this scene of misery to the mansions of the Faithful.'

The gentle Ahud yielded to the wise dictates of his father; and Gehari prevailed on his friends to desist from their frantic purpose, as the sea was so fierce that the ship could scarcely bear the billows that broke around her. After some time the storm abated, and Gehari prepared to run through the Straits into the Pacific Ocean. The rest of the

voyage passed uninterrupted by the wind or the sea, but the serenity of the weather did but ill compensate to Sadak the loss of his first-born.

After fifty days' sailing Gehari discovered a great smoke, and in the night could distinguish, at a distance, flames of fire. These increased every hour, and so greatly terrified the mariners, that Gehari was fearful they would rise up against him, and refuse to proceed on their voyage. Nor were the fears of Gehari groundless; for, at their nearer approach, the curling foam of the waves each night appeared as liquid fire, and the ocean glowed like the melting-pot of the refiner. The mariners, aghast, viewed with despair the horrid scene, and the fears which were expressed in their countenances seemed to gather strength from the pale deadly light which flashed on the broken surface of the sea beneath them. Overpowered by the gloomy terror, they fell with their faces on the deck, and their captain in vain addressed them with alternate promises and threats.

Sadak, perceiving the distress of Gehari, and that their purpose would prove abortive if they were suffered to persist in their fears, obtained from Gehari permission to arouse them; and with his drawn sabre, walking into the midst of the prostrate mariners, he thus addressed their coward spirits:—

'Sons of Mahomet, and brethren of the truth! why fall ye thus as the leaves of autumn on the sandy plain? What conquering enemy cometh against you, whose terrifying aspect you dare not behold? Or what dangers are these which have subdued the soldiers of our Prophet? Come the infidels of Europe against us? or is the all-bartering Christian arisen up in arms to oppose our passage? If these were in sight, my friends would

doubtless arise, and vindicate the faith of Mussulmen; they would start from the slumbers of fear, and put on the manly countenance of war. Shall then the harmless wave affright you, when in sportive gambols it imitates the brisk flashes of a livelier element? or shall you, who have undaunted seen the ocean's hollow womb, and all its watery caves, now shrink in terror back, when the heavy sea casts its languid smiles upon you? These, my friends, are omens of our safety, and assure us of success. But rise and see me pour this harmless lightning on my hands, and thank our Prophet that, in the starless night, he makes old Ocean light us on our destined course.'

Thus saying, the bold Sadak drew from the surrounding waves a bowl of water, which sparkled as it rose, and poured it on his hands: the trembling mariners raised up their fearful heads, and viewed with wonder the innocent effect of Sadak's trial, till, satisfied by the experiment, they again ventured to arise, each blushing at his causeless fear. But a few days' sailing again recalled their fears. The island was now discovered, and in the middle of it a huge mountain whose summit reached above the fleeting clouds, where an immense volcano vomited forth a wide deluge of liquid fire, which broke forth from the mountain with terrible roarings, and a mighty sound, as of winds bursting from the deep caverns of the earth. The glowing deluge descended down the mountain in a sheet of fire, and rushing violently into the sea, drove back the affrighted waves in dreadful hisses from its surface; and for a long time preserved its fiery course beneath the waters that foamed above it. The countenance of Gehari was now fixed with astonishment and dread; and he confessed to Sadak that he dared not trust his ship any nearer the island.

'Give me, then,' answered the undaunted warrior, 'a boat and a small portion of your provision, and Sadak will alone risk the dangers that surround the Fountains of Oblivion.'

'No, my father,' answered the duteous Ahud, 'there is yet one left that is ready to share with thee the dangers of this horrid place.'

'My son Ahud,' replied Sadak, 'Codan is no more, and the javelins of Amurath have doubtless, ere this, pierced the hearts of thy brethren: if Sadak perish, yet shall his name live in Ahud; and Kalasrade shall yet have one to revenge her wrongs!'

'It is not revenge alone,' answered Ahud, 'that thy Kalasrade will require from her Ahud; she will ask me also for thee, O Sadak; and when she hears that I refused to share in my father's toils, she will pour on me the imprecations of a heart-broken parent.'

'O Sadak,' interrupted Gehari, 'yield to the duteous voice of Ahud, whose presence with thee may haply be the means of both your future safety.'

Sadak, at length overcome by Ahud and Gehari, consented; and the unhappy father and his son descended from the side of the ship into the boat which Gehari had prepared for their reception; while the captain and his mariners poured after them the unavailing tears of friendship and compassion. The boat was about three leagues distant from the shore, when it parted from the ship; and, the wind blowing fair, Sadak steered briskly for the island of the Waters of Oblivion. The nearer they approached, the more tremendous looked the rocks which surrounded the island, against which the sea beat and roared, as if it strove in vain for a place whereon it might rest. Being arrived

within half a league, the boat struck on a quicksand; and Sadak could neither move it, nor would the treacherous sand bear his weight, when he attempted to wade forward on its surface. After many fruitless endeavours, he took several small boards, which formed the bottom-floor of the boat, and, tying them together, made two rafts, which he laid on the sand, and moving one forward while he stood on the other, he thus made some small progress toward the island. But this was an imperfect attempt, as the raft would bear but one at a time; and Ahud was left a helpless spectator in the boat. To conquer this difficulty, Sadak returned again to the boat, and by the help of the oars and rudder, he made a third raft; so that Ahud, by following his father's steps, and giving the raft which he stepped from to Sadak, who went before him, they with difficulty moved forward to the rocks that surrounded the Waters of Oblivion. The tide had been several hours falling from the rocks, when Sadak arrived under their prominent horrors; and had left a narrow beach, on which he and Ahud rested after their perilous journey. Here Sadak and his wretched son recruited their wearied bodies with such refreshment as they had brought in their garments from the boat, which, though scarcely sufficient for the next day's support, was the only means of living they could see before them; unless they should be able to scale the overhanging precipices, whose heads seemed wrapped in the dark clouds that were gathered around their rugged summits.

Sadak and Ahud, having refreshed their limbs, arose and went about under the rocks in search of some opening which might afford them an entrance into the island; but ere they could discover any passage, they came in sight of the burning torrent,

and were obliged to retire from its destructive influence. To add to this distress, the tide returned with violence around them, and the swelling ocean arose on the beach; so that Sadak and his son were half covered by the sea. Thus wretched, they waded backward and forward on the beach, till Ahud discovered a small cavern in the rock, whose bottom the tide had not reached, when Sadak and his son ascended into it. In this gloomy cavern, which dripped with the salt tears of the ocean, they obtained a few moments relief; but the ascending swell followed them ere long into the cavern, and, dashing its rude waves against them, drove them on the rugged face of the rock. The tide, however, rose not above them; but, after a long persecution, retired, and left them nearly exhausted by its rude buffetings; and the wretched father and his duteous son, overcome with unnatural toils, slumbered on the sea-weed, which the water had left them for their miserable bed. Yet short were the slumbers of these afflicted Mussulmen; the rocks and the mountains around them were heaved in the night with dreadful earthquakes, and the island trembled with the adventurous Sadak and his son, as the wounded elephant shakes the tottering turret in the armies of the vanquished. The sea, agitated by contending winds, rose in wild fragments to the clouds; and meteors gleaming through the troubled air, cast a horrid light upon the watery profound, where monsters, rising on the scattered waves, stirred up a new commotion, and waged bloody war among themselves, increasing still the terror of the night with their discordant roarings, which the concave echoing rocks again repeated; and, over all, the thunders from above joined in the general discord.

'Ahud,' said Sadak, starting from his sleep (as

he beheld the horrid scene before him), 'such would all nature be, were evil spirits masters of our fate; but fear not, Ahud; these gloomy rocks hide not this disordered prospect from our Prophet's sight; he, through the tumult, looks on us, and watches lest our faithless spirits sink from their just dependence upon Alla's power.'

'True,' answered the duteous Ahud, 'O noble parent! and the man whose righteous heart obeys the dictates of his God may calmly view these desolated scenes.'

'In us,' replied Sadak, 'whose slight frames were formed to tremble at every shock, these visions must awaken fear and horror; but the tumults of the whole ocean, and the crush of the wide earth itself, would be less disgustful to the blessed Alla than the rebellious workings of a wicked heart, though hidden beneath the gay trappings of a voluptuous infidel. A wicked soul, O Ahud, is more dark and tumultuous than these horrors that surround us; yet often doth the coward run with terror from the lightning's flash, or even from an insect's presence, when he dare cherish in his bosom the most dreadful of monsters, a disobedient and rebellious spirit!'

But in the midst of his religious expressions, the afflicted Sadak could not prevent some fears that arose in his mind, when he reflected on the exposed situation of his beloved Kalasrade; who, since the departure of her lord from the seraglio, had suffered far greater terrors from oppression and tyranny than Sadak had experienced from contending elements. For several days she was permitted, without molestation, to mourn the fate of her Sadak, who she feared would be secretly destroyed by the malice of Amurath. But the vile Amurath could ill brook to have his hitherto

despotic will suspended. Every day he sent for Doubor, to inquire how Kalasrade bore the loss of Sadak; and but for the prudent interposition of the chief of the eunuchs, he would have invaded the prisoner's solitude.

Doubor, who knew that persecution would rather inflame than assuage the sorrows of the virtuous Kalasrade, framed daily some new excuse to prevent the applications of Amurath: and at last, when the monarch would be no longer withholden, he went before, and assured Kalasrade that Sadak was safe, and on his search after the Waters of Oblivion.

The presence of Amurath renewed the sorrows of Kalasrade; she looked upon him as the murderer of her beloved; and the softness and tenderness he assumed, met with reproof and severity from the eyes and the heart of the much injured Kalasrade.

The proud Amurath, vexed at his ill success, cursed the faithful Sadak: and although his oath prevented him from executing the desires of his heart, yet he resolved to revenge himself on the man he hated, even through the heart of the tender Kalasrade. Full of these resolutions, he left the fair Kalasrade.

Immediate orders were given to the Janissaries to seize on the children of Sadak, who were with their grandsire Mepiki, on the opposite shores of Asia. But ere the Janissaries could reach the village, the two elder were flown away with the aged Mepiki. Amurath in wrath cursed the Janissaries for their neglect, and ordered Doubor to dispose of the five that were taken, in the prisons of the seraglio.

The next morning the angry monarch appeared before Kalasrade. 'Thy Sultan,' said he, 'hath unwittingly bound himself by an oath not to force

thee to an union with him until thou hast tasted the Waters of Oblivion. He now seeks an oath from thee: he commands thee, holding in thy hand the sacred book of the Koran, which no woman indeed is worthy to touch—to abjure Sadak, and to invoke curses on him and on his children, if thou shalt break thine oath.'

The wretched Kalasrade dropped the book which the cruel monarch placed in her hands. 'Kill thy slave, royal Amurath, and she will kiss thy hand as it deals the blow.'

'The alternative is not in *thy* life or death, unworthy Kalasrade,' exclaimed the enraged Sultan; and in the pride and fury of his soul, he commanded Doubor to bring the eldest of Kalasrade's children before him. The little innocent was dragged out of the dungeon, and came with trembling limbs into the presence of Amurath.

'Doubor,' said the Sultan, 'unsheathe thy scimitar, and sacrifice that accursed image of Sadak before mine eyes.'

The heart-wounded Kalasrade, who had long been torn from her children, rejoiced at the sight of Rachal, the eldest of her daughters; and the little Rachal, when she perceived her tender mother, forgot the terrors of the dungeon and the frowns of Amurath, and ran from the chief of the eunuchs, and hid herself in the folds of Kalasrade's garments. The bold affections of a mother at that instant animated the tender Kalasrade, and folding her daughter in her arms, she passionately embraced the beauteous Rachal, and bedewed her little cheeks with maternal tears.

The mighty Amurath could not behold the scene unmoved; but the thoughts that Sadak was the father of Rachal, soon changed his breast from pity to malice; and the enraged monarch again

commanded Doubor to lead forth the little Rachal to instant execution.

At the voice of Amurath, the eyes of Kalasrade glistened with rage, and she viewed the Sultan, as the lioness darts forth indignant flashes from her eyes when disturbed in the lonely caverns of the rocks by the adventurous hind.

'Tyrant!' said she, 'death only shall divide my best beloved Rachal from these widowed arms: though Sadak might have civil duties to struggle with against his love, a mother knows no superior tie to withhold her from succouring the children of her breast.'

'Doubor,' said the wavering Amurath, 'what means this foolish heart of mine, that dares not encounter with a woman's will? But, slave, thou well mayst read thy master's mind: yet four are left in thy possession; sacrifice those to my neglected love, and teach this stubborn beauty what she owes to Amurath and her Prince.'

'Ah! what saidst thou, tyrant?' interrupted the distracted Kalasrade; 'shall Camir, the lovely image of his father's strength; shall Elphan, ever submissive to his mother's will; or the fair Ophu, pretty mimic of my playful actions; or the lovely Isadi, sweetly smiling when Kalasrade smiles;—shall these dear precious innocents bleed beneath the murdering knife of a slave's hand? O righteous Alla, who gavest these pledges of my Sadak's love, in painful labours to my arms, remember what I suffered for their lives; and let not a vile wretch at once destroy what thou didst bring to light and life!'

'Art thou too turned to stone, by this wild woman's talk,' said Amurath to Doubor, 'that, like a stricken hart, thou pantest for thy breath? Slave, instantly retire, and bring the heads of these early

rebels to my sight, who ape so soon the treacherous features of their father's crimes!'

Doubor, with slow reluctance, obeying his Sultan, left the apartment, and went, with downcast looks, to seek the children of Kalasrade in the dungeon of the seraglio. As soon as the little Camir and Elphan saw the venerable eunuch approach, they ran with sparkling eyes; and, seizing on his trembling hands, they lifted up their smiling countenances, and told him they were glad to see him, for the black ill-natured men who had watched them had given them no provision for the day.

Doubor, who had before secretly cherished the little offspring of Kalasrade wondered not at the innocent freedom of Camir or Elphan; but the good eunuch's eyes ran down with floods of tears, when he beheld the smiling countenances of those whose blood he was soon condemned to spill!

Conquered by their artless love and freedom, the tender Doubor took them to his arms, and kissed them with a father's fondness: then partly drawing forth a shining scimitar, the little family of Kalasrade, affrighted at its glittering sight, fled swiftly to the extremity of the dungeon; and Doubor, overcome with friendly tenderness and zeal, thrust the cruel blade back again into its scabbard, and fell to the earth unable to perform the cruel purposes of his master's will.

While Doubor was thus employed in the murky dungeon, Amurath was not less irresolute in the gilded apartments of Kalasrade; now fully bent to execute his rage on the sweet smiling Rachal, he drew his crooked falchion, and made up to the wife of Sadak; when, awed by her maternal tenderness, the weapon fell from his hand, and he dared not strike. At length, mad with contending passions, the monarch, with a frown boding severity and

wrath, broke suddenly from the apartment of Kalasrade, and beckoning to some mutes who stood at the entrance,—

'Slaves,' said he, 'take that little urchin from her frantic mother, and with your griping hands cast over her infant face the rigid countenance of death.'

The mutes, obedient to the orders of their royal master, hastened into the apartments of the much-trembling Kalasrade, and regardless of her entreaties, tore from her struggling arms her daughter Rachal. The distracted Kalasrade in vain cast her arms around her little daughter; in vain called on Alla, on Sadak, nay, even on Amurath, to relieve her; the unmoved wretches in silent steadiness pursued their cruel orders, and with their barbarous gripe, left Rachal in the agonies of death at the feet of her frantic mother.

Kalasrade, being released from the mutes who had held her fast, while the rest executed the horrid commands of Amurath, sprang toward the expiring infant, and kneeling on the ground, she took the struggling Rachal in her arms, and pressed her to her panting breast: then lifting up her languishing eyes, wearied with many a fruitless tear,—'O Prophet, holy Prophet,' said the distracted fair one, 'look down on a mother's anxious love, and spare my Rachal! spare her, Prophet of the just!' After which, wildly folding her in her arms, the miserable mother poured on her livid face the copious streams of sorrow, and with a sigh that might have rent the walls of the seraglio, she cried, 'Ah Rachal! Rachal! Heaven spare thee!'

Buried in tears, and sobbing over her child, Doubor, with a pale face and bloody hands, entered before her; and while the faithful eunuch strove to utter his melancholy tale, he saw the afflicted

mourner hanging over her expiring child. At such a woful sight, pity touched his aged breast, and the venerable eunuch hasted to her assistance with all a father's soft affection.

'Wretched, miserable, and afflicted fair one!' said the trembling eunuch, 'what fatal grief has seized thy heart? Ah!' said he, looking on the distorted features of the innocent Rachal, 'what rude murdering fiend hath spoiled this lovely image of Kalasrade?'

Kalasrade, whose eyes were dim with grief, saw not the eunuch till he came up to her, and poured his lamentations over her wretched infant; but, as she saw his hands about to take her Rachal from her arms,—'Relentless villain!' said she, 'avaunt! thou shalt not feast upon my Rachal's flesh!' Then, recollecting herself,—'God of the Faithful,' said she, 'it is the murderous eunuch, stained with my children's blood. Steel-hearted executioner! hast thou eaten the hearts of Camir and his brethren? But thou shalt not bereave me of my Rachal's heart!'

'My much-honoured Kalasrade!' said the affrighted eunuch, 'I have no orders to bereave thee of thy beauteous Rachal; I came here, seeking Amurath, my lord; but whatever misfortune has befallen thy child, Doubor will gladly remedy the evil.'

'What! officious eunuch,' said the hasty Kalasrade, 'hast thou destroyed, and canst thou also mock my griefs? Full well thou knowest the bloody orders of thy master's heart: four of my babes thy murderous hands have stolen for ever from my sight; their bodies are now perhaps cast forth, the portion of some ravenous animal, not half so fell in heart as thou and Amurath!—O my children! is the dear flesh I have so often printed

with a fond mother's kiss now torn between the fangs of a merciless beast, or trodden under the feet of black unfeeling slaves?—Oh Prophet! save me from the pangs of such heart-riven thoughts!'

'The righteous Alla knoweth,' answered the chief of the eunuchs, 'how Doubor's heart was racked at Amurath's command: I dare say no more; but here Kalasrade I have no command to hurt or to distress; and unless my heart deceive me much, I can with ease recall this tender infant into life again.'

'Do my children live, and art thou not just reeking from their blood? Ah! forgive me, Doubor! excellent Doubor!' said she, recollecting herself, 'didst thou not say thou wouldst recall my dear Rachal into life again? Then will I forgive thee.—And yet thou wilt not say they live.—No,' continued she, pausing, 'I never can forgive thy murderous arms. Alla!' said she, again recollecting herself, 'distracted with ten thousand ills I know not what I utter; but thou, O Alla, knowest all! and not to this base eunuch, but to thee, I lift my expiring Rachal: Thou, Alla, canst call a blessing from his bloody hands, and raise my child to life, through him who has already scattered fourfold death among my Sadak's lovely offspring!'

The patient Doubor heard with deep anguish of heart the wild and awful ejaculations of the miserable Kalasrade: 'I left them living, but I dare not say they live,' he replied; then, unwilling to lose a moment, he pulled out a phial from the folds of his garment, and poured some of its contents into the mouth of the gasping Rachal. The powerful medicine wrought a quick change in little Rachal's frame; the strong convulsions ceased, and the reviving female opened her blue eyes, which sparkled with returning life like the morning star. As the

eyes of Rachal brightened, so flashed with new life and spirit the watery eyelids of the fond Kalasirade; and much her full heart meant to say—when a mute abruptly entered, and commanded Doubor instantly to attend his lord.

Doubor, leaving the apartments, found the seraglio in confusion. The rebel Janissaries proclaimed aloud in the courts the tyranny of Amurath, and their leaders demanded the brave Sadak at the hands of their monarch. Amurath, fearful of their rage, sent for his faithful Doubor to appease their clamour; and when he saw the eunuch enter before him, his conscience darkened every hope of safety, as the black orb of night, when she spreads her envious mantle over the face of the sun.

'Wash, Doubor, in the sea,' said Amurath, 'those murderous hands, and rather stain the whole Propontis with thy crime, than but one drop of blood appear, to rob thy master of his tottering throne. O Doubor! Doubor! what seas of wealth would I not pour forth, to gather up the innocent blood which thou hast this day spilled! Go forth, good eunuch, and appease these clamorous spirits; but with thy guilty hand hide thy far guiltier heart, and over all, throw the thick specious covering of deceit; and Doubor, if success attend thy friendly cause, Sadak shall be restored to all his honours and his children.—His children, Doubor, we will forget. This day, O Prophet, save me from destruction, and all my future life be thine!'

Doubor, not daring to declare that his hands were unstained by the blood of Sadak's children, and uncertain whether Amurath's rage had not already given them to death, answered not; but, in obedience to Amurath, he endeavoured to go forth among the tumultuous Janissaries; but, in their rage, they would suffer none to speak, unless the

brave Sadak was delivered to them. Doubor returned with pale looks to Amurath's apartments.

'My lord,' said the affrighted eunuch, 'it is vain to stem the torrent. Your enemies increase every moment; and unless Sadak is delivered to them, they vow revenge on thee and all thy slaves.'

'Then, Doubor,' said Amurath, falling, 'I am lost indeed; and life, dear precious life, like a departing friend, will take a short farewell of me.'

'Glory of the Othman race!' answered Doubor, 'suffer not your fears to interrupt your safety; but send some slave among the Janissaries, and promise, in a few hours to give them Sadak: in the mean time I will remove thy best effects through the water-gates; and we may fly to some neighbouring city, where thy loyal subjects shall still defend their Saltan against these bold undaunted rebels.'

'Friendly Doubor,' said Amurath, 'thy words recall my sinking spirits: and, Doubor, neglect not, among all my mutes and slaves, to carry fair Kalasrade with thee.'

The honest eunuch sighed at his master's words: but, in such perilous circumstances, he thought obedience a double virtue. With the fair Kalasrade, wondering at her fate, Doubor conveyed the reviving Rachal to the shores of Asia, whom Amurath soon followed, disguised like a mute, among the slaves of the seraglio. The faithful Doubor led the royal family to Iznimid, and there proclaimed the arrival of Amurath, and the rebellion of the Janissaries.

Abdulraham, the governor of Iznimid, immediately assembled the troops of the province; and, the royal standard being displayed, the army of Amurath increased daily. During these preparations, Kalasrade was confined in the women's apartments of Abdulraham's palace, and the little

Rachal was suffered to attend on her wretched mother.

The Janissaries of Constantinople, having chosen the brave Boluri for their general, after they were apprised of the departure of Amurath, resolved to march to Iznimid to attack the royal troops, before they were sufficiently strengthened by the neighbouring provinces. The governor Abdulraham, went out to meet the forces of Boluri: but the battle soon proved favourable to the rebels, and messengers arrived from the defeated Abdulraham, advising Amurath to leave Iznimid, and fly to some other city.

Boluri, elated by his success, the next day marched to Iznimid: but the royal tyrant was fled to a neighbouring castle, with a number of friends, who came too late to join the forces of Abdulraham. Here, in a place defended by nature, the Sultan and his family remained several months, during which time the rebels were unable to force the defenders of Amurath from their impregnable castle.

A long and fatiguing siege succeeding, many of the Janissaries grew tired of a war where there were no hopes of plunder; and Boluri, fearful that Amurath might recover all, if suffered to depart from the castle, would not listen to the advice of his soldiers, who wished him to rove over the provinces of Asia, and plunder those who would not acknowledge his authority. This misunderstanding produced discontent in the rebel army; and many of the officers, seeing there was little prospect of plunder under Boluri, secretly offered to give him up, if Amurath would pardon his Janissaries. Amurath with great joy accepted the unexpected terms; Boluri was privately strangled in his tent; and the Janissaries laid down their arms at the feet of Amurath.

The royal monarch, being thus reinstated, forgot his obligations to those who had betrayed Boluri; and he commanded the ringleaders of the rebel army to be destroyed.

Thus secure from a second insurrection, he marched back at the head of his army to Constantinople; and soon reducing the rebellion there, he in a short time found himself reinstated in the seraglio of his ancestors.

But now, forgetful of his former dangers, his heart beat to accomplish his purposes; he had not yet avenged himself on Sadak, for he had not yet obtained the hand of Kalasrade; and fixed again on his throne, he wondered that a weak oath should have so long withholden him from the indulgence of his royal will.

Doubor, apprised of his master's thoughts, laboured in vain to prevent the breach of his oath; and Amurath found that while his faithful slave stood beside him, he should ever meet with an opposition that he could not brook.

To remove this obstacle, the Sultan ordered Doubor to repair on a trifling message to Iznimid, that his mind might be no longer controlled by the presence of his faithful eunuch.

While these dark clouds were gathering over the miserable Kalasrade, Sadak and his son were the victims of the storm beneath the rocks of the island of Oblivion: and on the same night that Doubor departed for Iznimid, Ahud and his father were buffeted by the tempest and the storm. But the piety of Sadak, and the submission of Ahud, alleviated in some measure the dreadful hours of that night of horrors, till day arose, and chased from their eyes the gloomy visions of the night: but with the friendly day returned again

the unfriendly tide, buffeting their bruised limbs, and smothering them with its waves, as the insect which preys upon the plantain leaf is washed by solstitial showers. After waiting with patience the reflux of the tide from their cavern, Sadak, unwilling to lose the benefits of the day, led Ahud out on the narrow beach, while as yet they were forced to wade through the sea; and directing their steps towards the left, they endeavoured to surround that part of the island which was opposite to the burning torrent. This toilsome journey, though executed with the utmost difficulty and hazard, was yet as hopeless as the former: the black rocks, which had been hollowed by the waves, hung in rude arch-work over their heads each step they took, and formed a continued barrier, without any interruption, except where the sea broke inward in deep eddies, and formed, in the fissures of the rock, the giddy whirlpool.

Wearied with this fruitless search, the wretched Sadak led his duteous son back to the cavern, before the swelling ocean rose again to exercise its severity on them; and after having encountered its fury, they gladly sunk into a repose, which lasted till the returning tide obliged them to rise. But now, their provision being exhausted, or spoiled by the water, still severer distresses encompassed them; and the miserable Sadak beheld his son wasted with fatigue, and overcome with hunger and thirst. One drop of wine yet remained in a little vessel which he had fastened to his sash; this the tender parent offered to pour on the parched tongue of his afflicted Ahud; and this the duteous son refused, and with uplifted hands pressed the vessel toward his parent's mouth. An affectionate struggle ensued, and the duties which arose from nature, prevailed over nature; till Ahud, receiving

strength from the dictates of duty, started up, and before his father was aware, suddenly forced the liquor into his mouth; then, falling on his knees at his feet,—'Ever-honoured parent,' said the trembling youth, 'forgive the first disobedience I have practised against you; let these tottering limbs bear witness what terrors possess my soul, in that I have dared to exert my strength against the author of my being! Pardon,' said he, 'O father! rather strike me to the earth for my presumption; and cast from thy sight these rebel arms, which have prevailed against thy revered image.'

'O Ahud, my son! my son!' said Sadak, stooping, 'Alla shall doubtless bless thy filial prowess: thou hast indeed prevailed, most noble youth; but thou hast prevailed in duty, and art thy father's superior in the triumphs of affection: yet how dear, O my son, shall thy victory prove, if, to add a few short moments to thy father's age, thou hast suffered the fair blossoms of thine own life to wither and decay!'

The words of Sadak gave comfort to the duteous soul of Ahud, and the cravings of hunger were suspended while he heard the sweet rewards of his duteous labours:—but short were the pleasures of Ahud; excessive thirst parched up his lips, and his supplicating eyes looking upwards on heaven and Sadak, expressed the silent anguish of his heart.

'To see thee thus, O my son,' said the distracted Sadak, falling upon him, 'is worse than the death thou hast for a moment driven from me. Oh, cruel Ahud! I will recall my forgiveness; for thou hast robbed me of a life far dearer than mine own.'

As Sadak spake these words, the wretched Ahud, overcome by his hunger, fastened on his own

flesh, and greedily sucked the issues of his life: which unnatural relief for a short time subdued his thirst, and he waited with patience till the tide permitted them again to go in search of some escape from their distresses. As Sadak passed along the narrow beach, he observed the water pouring from a small fissure in the rocks.

'Ahud,' said the miserable Sadak, his eyes sparkling with the distant hope, 'let us watch till the tide turn, and observe whether the water return through this fissure.'

Ahud rejoiced in his father's hopes; and the two descendants of Elar sat waiting in silence on the fragments of the rocks. The conjectures of Sadak were very right; at the return of the tide the waters formed a whirlpool, and were drawn inwards through the fissure of the rocks.

'Whatever be our fate,' said Sadak, 'this passage only seems to promise us the means of life; for on this beach, ere two suns are passed, we must perish by famine: wherefore, Ahud,' continued his father Sadak, 'let us plunge together through this dark eddy, and either meet an end to our toils, or a reward to our labours.'

'Father,' said Ahud, faintly, 'let us not attempt together the dangers of this whirlpool; but, as I have less means of life remaining in me than yourself, I will first explore the secrets of this watery cave.'

Thus spake the duteous Ahud; not that he expected any relief from the uncertain undertaking, but hoping thereby to prolong the life of his honoured parent. Sadak, hoping his son might succeed, yielded to his entreaties; and Ahud having promised, if possible, to return with the ebbing tide, plunged into the foaming whirlpool, and disappeared from the sight of his anxious father.

For a few moments the heart of Sadak was buoyed up with pleasing expectations, and he doubted not but Ahud was already in the land of plenty: but as the wretched parent looked on the foaming whirlpool, and saw its tumultuous eddies rolling ungulfed beneath the rocky bed whereon he stood, his weakened spirits sunk within him, and he cried out in the agonies of despair, 'Oh, Ahud, my son! my son! oh, treacherous ocean! thou hast robbed me of both my sons!'

The tide rising, obliged the emaciated Sadak to return to his cavern, where he sat wringing his hands, weeping for his children, and bemoaning the fate of his miserable Kalasrade. The calls of hunger also increased with his distress; and he cut the sandals from his feet, and gnawed from them a poor lifeless sustenance, till the waters prevailing, obliged him to combat their resistless fury. The next tide the worn-out Sadak returned to the fissure in the rocks; and although the waters passed out, yet Ahud appeared not on their surface.

Sadak now waited impatiently the return of the tide, and with the first wave that entered, in leaped the adventurous hero into the jaws of the whirlpool. For several moments he was hurried through the rocks, and bruised and wounded on all sides by their rugged points, till light appeared through the waters, and he found himself in a deep cave, surrounded by rocks, and open at the top. The rocks growing wider and wider, formed an irregular ascent; and with some difficulty the wounded Sadak crawled upwards, till he had attained to the summit of the rock. Here he found an extended country, irregularly planted with fruits and herbs, and plentifully watered with little rivulets gushing out of many parts of the earth.

As Sadak looked around on this delightful prospect, he fell with his face to the earth, and said, —'O Alla, thy creature poureth forth his praises toward thee; and the wretch whom thou hast blessed adoreth thee for thy bounty!'

As Sadak spake these words, the pleasant vision faded from his sight, and he found himself cast forth by the waters on the beach whence he had leaped in the morning. The heart of the unfortunate warrior fell at the sight; and the spirits of Sadak were nearly overwhelmed at the unexpected change.

'But hold,' said the submissive Sadak, 'if this change cometh through my devotions to Alla, blessed be that change;' for Sadak had rather acknowledge his God on the barren rocks, than forget him in the mansions of festivity.'

As Sadak spake these words, he perceived the eddies of the whirlpool to rise with an unusual swell; and a female in vestments of gold came forth from its surface.

'Righteous Sadak,' said the Genius Adiram, 'I rejoice in thy fortitude, and am happy in being the messenger of thy comfort: but ere I unfold to thee the wonders thou hast seen, permit me to lead thee in security to that place whence so lately thou wast torn, as a sleeper from his dream.'

So saying, the waters ceased from the fissure; and the Genius and Sadak, descending into the cave, shortly after attained to the summit of the rocks, where Sadak had before seen the plains of plenty.

As Sadak arrived on the plain,—'Now,' said the Genius Adiram to him, 'arise, and satisfy thy exhausted nature; and then I will instruct thee in the lessons of our race.'

'But first,' answered Sadak, 'O Genius, since

such is human weakness, that even seeming good may be real mischief intended, let me address myself to that God in whom no one shall be deceived; for if I partake of these viands, He first whom I serve shall be blessed for his bounties.'

As Sadak spake thus, he fell on the earth, and said:—'O Alla! thy creature poureth forth his praises toward thee; and the wretch whom thou hast blessed adoreth thee for thy bounty.'

'This noble instance of thy gratitude, and dependence on Alla,' said the Genius Adiram, 'is even beyond my hopes of thee, O Sadak, thou highly beloved! To be brave and duteous when misfortune cometh, is the lot of many; but few have fortitude to withstand the temptations of pleasure and the delusions of security: as joy approacheth, the knowledge of Alla vanisheth from the minds of mortals; and when the prize is attained, the elated conqueror looketh not on Him that bestoweth it. The delusions of self-sufficiency arise out of ease; and man looketh on the undeserved gift, and calleth it a reward, and the price of his merit; but happy is he who receiveth with thankfulness, and forgetteth not that to Alla belongeth the praise and the glory.'

'O bountiful Genius,' answered Sadak, 'though much I am fortified by thy religious dictates, yet doth my heart pant after Ahud, whom I have lost, and after Kalasrade, whom I left in a tyrant's power.'

'As to Ahud,' answered the Genius Adiram, 'his fate cannot yet be unrolled to thy sight; and Kalasrade still suffers for her contempt of that life which Alla had commanded her to preserve. Ah, poor Kalasrade! the bird of Adiram can no longer comfort thee; and the oath of a lawless tyrant is as a flaxen band around the flaming pile!—But

haste and pursue the Waters of Oblivion; for many dangers yet surround thee: yet thou hast well learned to be most aware when perils are unseen. Thy way is onward to the flaming mountain, in which the waters are hidden.'

The Genius Adiram then departed from the sight of Sadak: and after the laborious warrior had finished his repast, he walked onward toward the burning mountain. The plain whereon he walked led him into a deep valley overgrown with bushes and trees, through which he broke with the utmost difficulty; and when unsupported by the branches of the trees, he fell into watery bogs, where he had perished but for the broken fragments and boughs which he had gathered to prevent his sinking.

Having passed this morass, he arrived at a river which ran among the rocks, whose source sprang from a wild cataract, which came foaming with a terrible noise in two divided torrents down the rocks. Here the astonished Sadak stood looking on the frightful waterfall in wild amaze; and stunned with the rapid dashing of the torrent, for some time paused, unable to pursue his course, or retreat from the dizzy scene.

No way appeared to pursue his journey, unless he dared venture up the craggy precipice which broke the two cataracts, and divided the roaring currents from each other by its bed of stone. Toward this middle rock the brave warrior crept, his nature trembling at the bold determinations of his heart; and although his eyes swam, and his imagination tottered, yet the steady Sadak seized on the rock, and arose by degrees on its prominent fragments. The foam and the surf of the neighbouring torrents washed him as he arose, and the noise of the impetuous currents overpowered him,

so that he heard not the fall of several rocky fragments, which came tumbling on every side.

After his fatigue, and scrambling upward, he reached a broad, flat, prominent rock, whereon he laid his wearied body, and looked downward on the waves below. Ten thousand colours played in his eyes; and the rock whereon he lay extended, seemed in his fancy to break, and falling with him, to tumble headlong through the foaming waves.

Fear seized his body, though fortitude possessed his soul; and nature, tired of the struggle, kindly stole him from himself, and consigned him to oblivion: for a few minutes he lay entranced; and as he awoke, forgetful of his situation, he rolled over to the brink of the rock, and was falling downward, when he clasped the rock, and secured himself with his hands. Having gained his former situation by long struggle and labour, he ventured not to look down from the precipice he had escaped; but turning his eyes upward, he perceived he had yet a third part of the rock to climb, ere he could reach the top.

His perseverance in a short time prevailed, and Sadak stood on the utmost summit of the rock, whence he looked over an extended lake to the burning mountain, whose smoke and eruptions darkened the air, and filled it with sulphureous stench. To pass this lake, Sadak determined to plunge into it, and swim across; but he saw that, unless he could steer between the two currents, he should be hurled headlong down the perpendicular torrent. Unabashed by the danger, Sadak boldly leaped into the flood, and, striking forth his limbs with the utmost dexterity, in a short time gained the opposite shore of the lake. Here the hot cinders blown from the mountain fell in black showers upon him, and scorched his raiment and

flesh; till Sadak, gathering a large bundle of wet flags which grew on the watery banks, tied them with his sash, and placed them over his head for his security against the burning coals. In this manner he marched onward, the hot soil scorching his feet, and the sulphureous stenches blasting his lungs, till he perceived a huge cave, through which ran a rivulet of black water.

Sadak, doubting not but that this was the Water of Oblivion, ran eagerly into the cave, and saw at the extremity of it a fair Virgin sitting in a musing posture. At the sight of Sadak the Virgin arose, and welcomed his arrival.

'Noble stranger,' said she, 'it is now two hundred hegiras since any one has been able to reach this scene of horrors: but to you it is given to taste the Waters of Oblivion, and to enjoy the blessings of our immortal race.'

As the Virgin uttered these words with a pleasing aspect, she drew of the fountain in a goblet of gold, and presented the dark waters to Sadak, who, turning the goblet from him with an easy motion, thus replied to the solicitations of the blooming Virgin:

'Fair keeper of these enchanting fountains, excuse my refusal; it is not for myself that I seek the fountain of oblivion: bound by a fatal oath, I come a miserable exile from the Othman throne, to seek a death more cruel by succeeding, than others have found who failed of success.'

'Then drink of this refreshing stream,' answered the Virgin, 'and forget the curses which Amurath hath heaped upon thy head: here drown thy former anxious thoughts, and rise, refreshed in the lethargic stream, to untried scenes of pleasure and amusement; thy sins, thy follies, and thy pains forgot, here take a blessed renewal of thy life; the

past be blotted from thy careworn breast, the future all in prospect, all untried: then shall the golden dream of hope spring forth afresh, and the gay vision of unbounded joy again dance on thy sprightly fancy; wealth, power, and beauty—rich in possessions, eminent in fame, in ecstasy dissolved—shall all by turns solicit thy divided mind, while not a thought of what thou once hast felt shall ever again molest thy troubled brain.'

'Such pleasures,' answered Sadak sternly, 'may captivate the wretch whose conscience wishes all the past one universal blot; but Sadak has not lived to wish the thread of life unravelled and destroyed. No, Virgin; though great are the ills I feel, yet this in every ill supports my mind,—I have not sought, nor yet deserved the ills that I suffer.'

'For the weak child of man to boast,' replied the Virgin, 'argues neither sense nor merit: conceited, vain, and ignorant, their path of life is stained with error and perplexed with doubt; purblind they grope along in the bright meridian day, and every action past they wish undone.'

'It is not presuming on a well-spent life, that I refuse your boon,' replied Sadak to the Virgin of the cave; 'but, conscious of no studied ill, I thank my Prophet for his mercies past, and value the great Alla's former gifts too largely to desire oblivion may prevent my future thanks: whatever afflictions were endured were meant as blessings, to increase my faith: these surely to forget were base ingratitude. Whatever are the blessings that Sadak has received, these yet reflect new comforts on my soul; and these to lose were little to deserve the future mercies of my God. No, Virgin; one moment's recollection of Kalasrade's truth is more delightful far to me than years of

pleasure with another. Though dead, shall I forget thee, Codan! whose pious cares so lately honoured good Mepiki's grave? Though lost to me, yet never from my mind shall Ahud's righteous image pass. Ahud, duteous name! who doubtless now, beyond life's tyranny, quaffs the pure milky streams of paradise above, richly repaid by his kind Prophet for those few drops of life he nobly gave the fountain whence he sprang! Hail, righteous, suffering family of Elar! And thou, great parent of my life, look down, and curse this ungrateful head when Sadak wishes to forget thy truth!'

'Noble Sadak,' answered the Virgin, 'thou alone art worthy to succeed, who hast learned rightly to value the gift thou hast obtained; take then this goblet, and carry to thy Prince these Waters of Oblivion; and fear not the toils of returning, for as soon as thou art in possession of the goblet, thou shalt stand at the gates of the seraglio of Amurath.'

'But, gentle Virgin,' replied Sadak, 'ere I receive from thine hands this inestimable gift, inform me, I beseech thee, where is the duteous Ahud, the glory of my years?'

'Ahud,' answered the Virgin, 'is hidden from my knowledge: but let this content thee, that thou alone hast prevailed, and been able to bear hence the Waters of Oblivion.'

Thus speaking, the Virgin gave into Sadak's hand the golden goblet; and as he received it, the cave and fountain rolled off in a dark cloud from before him, and Sadak found himself at the gates of Amurath's palace. The Janissaries, who recollected the features of their long-lost general, shouted for joy; and the populace in tumults proclaimed the arrival of Sadak. The slaves of

Amurath hastened to inform him of Sadak's arrival, and the eunuchs of the seraglio brought him before the impatient Sultan.

As Sadak entered the royal apartment with the goblet in his hand, he perceived Amurath sitting with a disturbed visage on the embroidered sofa. Sadak thrice prostrated himself before him; and Amurath, with a frown, commanded his slaves and attendants to retire.

'What, slave!' said the royal tyrant, as Sadak arose, 'hast thou succeeded in thy employment? or dost thou bring thy forfeit head a tribute to thy Prince?'

'Lord of the Othman race,' answered Sadak, 'the great Alla whom I serve hath blessed the cause of thy slave; and Sadak is returned with honour and success to the Othman court.'

'Curse on thy honours, vain slave!' replied Amurath hastily; 'and cursed be the pride of thy heart: thinkest thou that thou shalt triumph over thy Prince? or that Alla hath reserved for thee joys superior to those which Amurath possesses?'

'The blessings of Alla,' answered Sadak, 'have refreshed my heart; and the bounteous smile of my all-gracious Maker hath enlightened my soul in every horror I have passed.'

'Blasphemous slave,' said Amurath, rising in haste, 'thou liest! Alla meant not to bless thee beyond thy lord, but has buoyed up thy heart with treacherous hope, to make thy disappointment greater. Yes, slave, thy master has resumed himself, destroyed thy children, and taken thy Kalasrade to be the partner of his throne, that thou mightest curse thy God and die!'

'Hast thou prevailed, thou tyrant?' said Sadak, trembling; 'then welcome the black contents of this infernal bowl; for now oblivion is all I ask.'

'Slaves,' said Amurath, clapping his hands, 'seize from the frantic slave that precious bowl! it were luxury too great for him to taste and to forget.'

But ere the slaves entered, Sadak put down the bowl: 'Alla,' he said, 'thy wretched servant casts himself on thee; thy hand hast dealt the blow: help him to bear it, or let the angel of death bring him the oblivion he seeks!'

'No, pious wretch,' answered Amurath, 'it is I alone have blessings for thy heart: chained to a damp dungeon's side, thou shalt learn how Alla favours Sadak—how he loves Amurath.'

'Thy faith, thy oath, thy honour lost; call not, base Amurath,' said Sadak, 'on Alla more: even yet, since death and oblivion are denied me, I will triumph over thee; for in all the curses that afflict poor Sadak's heart, none can overwhelm his conscience with such shame as thine.'

'Slave,' replied Amurath, 'thy speech is free; I love to hear thy pious resignation; but death overtakes thee, if again thy words reflect dishonour on thy Prince; for think not, wretch, so meanly of me, that I approve of broken vows; none are so hardened but must tremble, though they cannot relent: yes, slave, even I, while I triumph over thee, curse myself: but these dull thoughts shall be driven from my anxious breast. The Waters of Oblivion are designed for mine and for Kalasrade's peace; wherefore bring me, slaves, the refreshing goblet, for my gloomy soul pants for oblivion, and I long to sin and think it virtue. Now welcome, peace; and conscience, thou base intruder, a long farewell to all thy wretched admonitions! But, slaves, remember, ere I drink this, Sadak dies.'

As Amurath spake thus, he received the golden goblet from the hands of the slaves who had rescued

it from Sadak; and, looking with a ferocious smile on the wretched husband of Kalasrade,—'See, Sadak,' said he, 'how greatly Amurath doth honour to his slave: I drink this bowl to be like thee; and fair Kalasrade, having tasted its sweet contents, shall look on Amurath, and think him Sadak.'

The greedy monarch then raised the goblet to his lips, and drank off the dark liquor it contained; which quickly spread its fatal influence through his veins; and the disappointed Amurath too late perceived, that with oblivion death goes hand in hand. Sadak, surprised, started at the unexpected effects of the deadly goblet; and the slaves of Amurath, who ran to his assistance as he fell, finding their endeavours to recover him ineffectual, now fell trembling at the feet of Sadak, whom they imagined the Janissaries would doubtless place on the Othman throne.

'Lord of our lives,' said the minions of the seraglio, 'Alla hath justly punished the wretched Amurath for his broken vows; and thy slaves wait thy commands, to cast his wretched carcass forth a prey to the fowls of the air.'

'Wretches,' said Sadak sternly to them, 'I seek not the power you are so ready to bestow: let the faithful Doubor be called, that the subjects of the Othman throne may be acquainted with their loss.'

'Heir to the Othman glory,' answered the slaves, 'Doubor, by Amurath's command, is gone to Iznimid on affairs of state.'

'Then,' said Sadak, 'carry forth the body of our departed Sultan, and show his pale limbs to the brave soldiers of the court, to whom (since no successor by inheritance or will is left) the choice of a new monarch falls. As to myself, tell them, I seek no honour. Cursed in all I held most dear, to me honour were a grievous burden. Kalasrade,

the virtuous Kalasrade, is dead to Sadak, and he will retire for ever from the world!'

The report of Sadak's arrival, and the death of Amurath, was now spread through every part of the seraglio; and while part of the officers hastened to acknowledge Sadak for their Sultan, others found out the melancholy Kalasrade, and declared every circumstance of the joyful news to the mourning fair one. Meanwhile Sadak, having given audience to the officers of the army, the viziers, and the bashaws of the Othman court, declined their proffered honours; but the voice of the multitude prevailed, and he was constrained to bear the weight of empire on his brow.

The shouts of the Faithful rent the air with notes of triumph, when Sadak yielded to his people's supplication. In the midst of their clamour, a messenger arrived in the seraglio, and declared the approach of Doubor from Iznimid. A gleam of comfort shot through Sadak's soul, as he heard the name of Doubor pronounced; and he sent his viziers to welcome his arrival, and bring him into the presence of his friend. The faithful Doubor soon arrived, and having learned from his friends the wondrous change, fell prostrate at the feet of Sadak.

'Since he whom Doubor long revered is dead,' said the faithful eunuch, 'Doubor rejoices at the public choice of Sadak's virtue to succeed him; yet forgive me, royal master, if Doubor play the courtier but awkwardly before thee: born for his service, I lived in the smiles of Amurath, my lord; and let these tears bear witness for me, I cannot ever forget the kindness of my master.'

'Doubor,' said Sadak, sternly, 'thou art not the only afflicted soul that Amurath hath left behind him; deep are his curses stricken on Kalasrade's heart, and woes unutterable are Sadak's portion.'

'Surely, my lord,' returned Doubor, the chief of the eunuchs, 'the mighty Amurath did never presume to break his oath?'

'Yes, he broke it, slave; nay, more, and triumphed in his sin,' said Sadak, fiercely; 'and thou, I fear, hast borne a part in all his vengeful malice. All other evil I with patience bore; but this extremest cruelty loads my distracted thought past human sufferance.'

'My lord,' answered Doubor, 'permit me to lead thee to fair Kalasrade's apartment: I yet must hope, some mystery unravelled hurts your peace.'

'To soothe with words ambiguous, when misfortunes past can never be redeemed, is a slave's province,' said Sadak; 'but Sadak has a soul not to be lulled by women's tales.'

'Noble and royal Sadak,' answered Doubor, prostrate on the earth, 'I beseech you to consider what mighty ills you heap on fair Kalasrade, if, unheard, you cast her from your presence, and accuse our Prophet, whose boundless mercy, like the mountains' shades, preserves and comforts every faithful mind.'

'Doubor,' replied Sadak, 'thou ever wast to God and man an acceptable slave, and duly temperest submission to thy prince with faithfulness to Alla. I yield, good Doubor; lead the way to dear Kalasrade's apartment, and Alla grant success attend our search!'

The chief of the eunuchs, preceding the trembling Sadak, led him to those apartments of the seraglio where he had been formerly seized by the guards of Amurath; and commanding the doors to be flung open, Sadak discovered Kalasrade sitting on the sofa, with her surrounding attendants.

At sight of Sadak, the beauteous sultana arose with wild distracted looks; and turning to her

slaves,—'Who is this,' said she, 'that basely apes the majesty of Othman's Prince? Whoever thou art, bold slave,' continued she, 'depart, lest the royal Amurath punish thy bold intrusion.'

'O Prophet of the just!' said Sadak, hastening to her, 'what means this wondrous change?—'Tis Sadak, my beloved; Sadak, who comes to be convinced that thou never hast submitted to Amurath.'

'Submitted, wretch!' said Kalasrade, with a haughty frown; 'dost thou then call the royal presence of thy Sultan an evil? and presume to approach the royal bride of Amurath.'

'Just, righteous Alla!' said Sadak, falling back, 'what are these sounds that rack my jealous ears? Have I then lived to hear Kalasrade prize a tyrant, and despise her lord?—No; it cannot be. I see wild passion rolls her eye, and madness has possessed her brain; borne down by former evils, and depressed by anxious cares, the wish, yet dread of meeting me has for ever driven fair reason from her seat. Oh Kalasrade! Kalasrade! Yet Alla still is great and good, though a cloud veils Him now from wretched Sadak!'

The pious words of Sadak were attended with unusual omens: from the left the vivid lightning flashed, the palace shook, and a thick cloud filled the apartment where Sadak stood; out of the midst of which came forward the stately Adiram, and thus addressed the consort of Kalasrade:—

'Noble Sadak, the trials of your fortitude are now finished; and Adiram is the joyous messenger of your future peace. The beauteous female who stands before you is not the real Kalasrade, as you will perceive when she shall restore to Doubor the enchanted ring.

'After your departure from the seraglio, in search

of the Waters of Oblivion, I perceived that the obligations of an oath could not bind the man that was influenced by revenge, and unmoved by the tender calls of humanity; I therefore sent, by my little winged messenger, an enchanted ring to Doubor, declaring its virtues, and bidding him use it when Kalasrade's distress should most require its assistance. The friendly Doubor had in vain employed both artifice and persuasion to prevent his master from yielding to his evil passions; every contrivance proved abortive, and Amurath was determined to make Kalasrade his wife without waiting for the Waters of Oblivion.

'In this distress, I sent the enchanted ring to Doubor; commanding him to put it on the finger of one of the ladies of the seraglio, who should thereby be enabled to personate Kalasrade and deceive the Sultan. Doubor, overjoyed, carried it to the fair and haughty Zurac, who had long pined unnoticed in the walls of the seraglio. Zurac tenderly loved Amurath; but her lord had never returned her affections. She received the ring with joy, and willingly personated the miserable Kalasrade.

'On the very day before you arrived from the fountain of the Waters of Oblivion, the mighty Amurath raised his supposed Kalasrade to the pinnacle of female greatness.

'Though accustomed to indulge his passions without control, yet was the soul of Amurath not yet dead to a sense of honour. Though his revenge was satisfied, remorse filled his breast, at having broken an oath held sacred by the Othman race. [illegible]fore you arrived, your submissive resignation to [illegible] will of Alla again roused his spleen, and urged [illegible]n (permitted by Alla) to drink down the deadly [illegible]tions of Oblivion. As soon as Amurath was

dead, I appeared to Doubor, who was travelling toward Constantinople; and I commanded him not to take the ring from Zurac, or to reveal the secret to any one, till he should see me again.

'And now, Doubor,' continued the Genius, 'be you the messenger of these happy tidings to Kalasrade, and prepare her heart to receive her lord; and acquaint her also with the safety of her children whom Amurath commanded thee to destroy, whom thou secretly hast preserved. Codan and Ahud both live: Codan was flung on an uninhabited island; and Ahud, having passed the whirlpool into which he had plunged, and ascended the rocks, came to the fruitful plain; and overjoyed at the sight of the fruits that grew thereon, the duteous youth plucked several, and folding them in his garments, he descended down the rocks, resolving not to taste them till he had carried them to Sadak his father: but as, through his haste to relieve the fainting Sadak, he neglected to thank Alla for the gift, the evil Genii claimed a power over him; limited however, by Mahomet, to a short period, on the expiration of which he is to be conveyed to the ship of Gehari, which in its course will touch at Codan's island. And, if both continue faithful to Alla, they will return within the space of a year to their parents' arms.'

Thus spake the Genius Adiram, and retiring into the dark cloud, she left the brave Sadak in the royal seraglio; who, after he had assured the fair Zurac that she should enjoy the honours of Amurath's sultana, hastened to meet his beloved

Doubor, who, in obedience to Adiram, had parted the glad message to Kalasrade, was presing her five children to the happy fair one, wh Sadak entered the apartment. The sight of

long-lost children filled the happy father with the liveliest transports; and the honour of his Kalasrade so happily restored to him, gave new graces to his beauteous consort. They met, with tears of joy running like fountains from their pious eyes: and while in silent rapture they hung entwined in each other's arms, their beauteous children kneeled around, and bathed their robes with streams of tears.

Conscious that passion had formerly transported them beyond the bounds of reason, they both in secret prayed for Alla's grace to moderate their joy; and having borne the trials of adversity, they now strove to obey the sober dictates of calmness and humility.

And first kneeling in the midst of their duteous family, with hearts and eyes uplifted to the throne of Heaven, they poured forth their pious praises for their Maker's mercies; then, in modest tenderness, indulged in mutual converse, by turns embracing all their children, and blessing their long-lost offspring: and with their tears of joy fell some few piteous drops for righteous Codan and duteous Ahud's absence.

These happy duties finished, the royal Sadak arose and went toward Doubor, the faithful eunuch.

'Friend of my bosom, and great instrument of all my joy,' said Sadak, embracing him, 'not all the monarch of the Othman throne can do for thee [illegible]n ever repay thy generous services! happy am [illegible]'o think that Alla will reward thee with the [illegible]felt pleasures of an approving conscience.—[illegible]Doubor, shall be thy chief reward: for worldly [illegible]ures, command thy Sadak's fortune; the [illegible]h of all my empire is at thy disposal.'

[illegible]e beauteous Kalasrade and her children fol-

lowed the example of Sadak, and all with joy acknowledged Doubor's generous kindness, and the efforts he had made to restore them to happiness.

The good old man, overcome by the affecting scene, in silence lifted up his watery eyes to Heaven, then fell at Sadak's feet, and would have kissed his sandals; but the grateful Sadak raised him up, and seated him beside his amiable Kalasrade.

Serenity and mildness succeeded in the affectionate interview, where all were happy in each other, and where all acknowledged the source of their happiness in the bounties of Alla.

The Genius Adiram thus finished her tale; and Iracagem and the surrounding Genii bowed from their thrones; the children of earth were filled with firm resolutions of fortitude, and the noble image of Sadak fired their youthful imaginations.

'While the sons of the Faithful,' said Iracagem, 'have received the impressions of fortitude from the lips of our sister Adiram, the daughters of our Prophet have been well instructed in constancy and truth, by the glorious example of the firm Kalasrade: and doubt not, ye beauteous offspring, but virtue and fidelity shall be as greatly distinguished, and as fully rewarded in the female sex, as ye see it honoured and approved among the sons of men. Born for each other, and alike endowed with an ever-living soul, the great Alla impartially regards the sufferings and the virtues of all his children; and where weakness most prevails, there most his gracious strength supports a[nd] comforts in the unequal conflict. Remember, t[hat] that no power of evil can achieve a conquest [over] the mind without its own consent, and that [if] you trust in Alla, and distrust yourselves, wi[th] and power will be given you to do His Will.'

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